



HUZDOR KI SHAAN IN THE QURAN

BY HAKEEMUL UMMAT, ALLAMA
MUFTI AHMAD YAR KHAN NAYEEMI

ROMAN URDU BY ARMAAN MANJOTHI NOORI

PUBLISHED BY : SABIYA VIRTUAL PUBLICATION

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IN ROMAN URDU

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HAKEEMUL UMMAT, ALLAMA MUFTI
AHMAD YAR KHAN NAYEEMI RAHIMAHULLAHU TA'ALA

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Quraan Paak Me Huzur Ki Sana

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ
رَّحِيمٌ ﴿١٢٨﴾

Tarjumah Urdu :

بیشک تمہارے پاس تشریف لائے تم میں سے وہ رسول (ف ۳۰۷) جن پر تمہارا مشقت میں پڑنا گراں ہے
تمہاری بھلائی کے نہایت چاہنے والے مسلمانوں پر کمال مہربان مہربان (ف ۳۰۸)

Roman : Beshak Tumhare Pas Tashrif Laye Tum Me Sy Wo Rasool Jin Par Tumhara Mashqat Me Padna Gira Hai Tumhari Bhalai Ke Nihayat Chahne Wale Musalmano Par Kamal Meharbaan Meharbaan

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ

Beshak Tumhare Pas Tum Me Sy WO Azim Rasool Tashrif Laye :

Yani Aey Ahle Arab ! Beshak Tumhare Paas Tum Me Sy Azim Rasool Muhammad Mustafa ﷺ Tashrif Le Aaye Jo Ke Arbi, Quraishi Hai. Jinke Hasb Wa Nasb Ko Tum Khub Pehchante Ho Ke Tum Me Sy Ali Nasab Hai Aur Tum Unke Sadqe Imanat , Zahd Wa Taqwa Taharat Wa Taqdas Aur Ikhlaqe Hamida Ko Bhi Khub Jante Ho. Yaha Ek Qirat Me (أَنْفُسِكُمْ) Fa Par Zabar Ke Sath Aya Hai Is Ka Mani Hai Ke Tum Me Sab Se Nafistar Aur Asharaf Wa Afzal Hai.

Khazaan Al Tauba, Ayat 128, 2/298
Sirat Ul Jinaan Surah Tuaba Ayat 128 Jild 4/271

Huzur Aqdas ﷺ Ka Fazal Wa Sharaf

Is Ayat Me Syed Ul Murshlin ﷺ Ke Aausaf Aur Fazilat Wa Sharf Ka Zikr Hua, Is Munasibat Sy Hum Yaha Ap Ke Fazail Aur Akhlaq E Hamida Ke Bayan Par Mushtmil Do Riwayat Zikr Karte Hai :

1 :

Hazrat Ibne Abbas Radiallahu Talah Anho Farmate Hai, Sarkar Do Aalam ﷺ Ne Irshad Farmaya "ALLAH Ta'la Ne Makhluq Ko Paida Farmaya Toh Mujhe Un Me Se Behtrin Rakha, Phir Un Ke Fo Giroh Banaye Toh Mujhe Ache Giroh Me Rakha. Phir Qabail Banaye To Mujhe Behtrin Qabile Me Rakha. Phir Unke Khandan Banaye Toh Mujhe Unme Se Ache Khandan Me Rakha Aur Sab Sy Achi Shakhsiyat Banaya.

Tirmizi Kitab Ul Manaqib Bab Maja Fi Fazal Nabi77 ﷺ

2

Hazrat Ja'afar Bin Abu Talib Radiallahu Talah Anho Ne Najashi Ke Darbar Me Farmaya "Aey Badshah ! Hum Log Jahil The, Bhoto Ki Ibadat Karte, Murdar Khate, Behayi Ke Kam Karte, Rishtedariya Tordhte Aur Padosiyon Sy Badsuluki Kia Karte The Aur Hum Me Sy Jo Taqatwar Hota Wo Kamzor Ka Maal Kh Jaya Karta Tha. Humara Yahi Haal Tha Ke ALLAH Ta'la Ne Hum Me Se Ek Rasool Humari Taraf Bhej Dia Jin Ke Nasab , Sadqat,Amanat Aur Ppak Damni Ko Hum Pehchante They, Unhone Hume Dawat Di Ke Hum ALLAH Ta'la Ko Ek Mane Aur Sirf Usi Ki Ibadat Kare Aur Hum Aur Humare Aba O Ajdad Jin Pathro Aur Bhuto Ki Puja Karte They Unhe Chordi.

Unhonr Hume Sach Bolne Amanat Dari Aur Pakizgi Ikhtiyar Karne, Ristedaro Sy Naik Suluk Karne, Pardosiyon Ke Sath Husn E Suluk Karne, Haram Kam Aur Khun Raiziya Chordh Dene Ka Hukm Dia, Hume Behayai Ke Kam Karne, Jhoot Bolne, Yatim Ka Maal Khane Aur Pak Daman Aurt Par Zina Ki Tohmat Lagaane Se Mana Kia Aur Hume Hukm Dia Ke Hum Sirf ALLAH Ta'la Ki Ibadat Kare Aur Uske Sath Kisi Ko Sharik Na Thehraye, Namaz Pardhe Roza Rakhe Aur Zakat Ada Kare. Phir Humne Unki Tasdeeq Ki, Un Par Imaan Laye Aur Jo Deen Wo Le Aye Humne Us Ki Pairwi Ki.

Musnad Imaam Ahmad Hadees Jafar Bin Abi Talib Radiallahu Ta'la Anho.

AAyat NUMBER 2

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٢٥﴾

Roman : Aey Gaib Ki Khabre Batane Wale Beshak Humne Tumhe Bheja Hazir Nazir Aur Khuskhabri Deta Aur Dar Sunata

اے غیب کی خبریں بتانے والے (نبی) بیشک ہم نے تمہیں بھیجا حاضر ناظر (ف ۱۱۰) اور خوشخبری دیتا اور ڈر سناتا (ف ۱۱۱)

وَدَّاعِيًا إِلَى اللَّهِ بِأُذُنِهِ وَسِرَاجًا مُنِيرًا ﴿٢٦﴾

اور اللہ کی طرف اس کے حکم سے بلاتا (ف ۱۱۲) اور چمکا دینے والا آفتاب (ف ۱۱۳)

Roman : Aur ALLAH Ki Taraf Uske Hukm Sy Bulata Aur Chamka Dene Wala Aftaab

Is Ayat E Karima Me ALLAH Majdah Ne Apne Habib Ke Azim Ul Shaan Mansab Aur Ausaf E Jumla Ki Tarif Me Boht Si Bato Ko Jamah Kar Dia Hai. ALLAH Ta'la Ne Ummat Ke Liye Apko Shahid Yani Gawah Banaya Hai Ke

Khaliq Wa Malik Ke Jo Ahkamat Makhluq E Khuda Tak Pohchana Apki Jimedari Thi Wo Apne Pohcha Diye Hai. (Apni Jimedari Ki Adaigi Par Khud Apka Khuda Ki Janib Sy Gawah Hona). Yeh Bat Nabi E Karim ﷺ Ke Khasais Sy Hai.

Niz Jo Apki Ita'at Kare Unke Liye Khuskhabri Dene Wala Aur Jo Apki Nafarmani Kare Unhe Ajaab E ILLAHI Sy Darane Wala Banaya Hai Aur Ap Tauheed Wa Ibaadat Ki Janib Bulane Wale Hai Aur Apko Esa Chamakdar Suraj Banaya Hai Jis Ke Jariye Rah E Hidayat Ka Pata Chalta Hai.

Qazi Ayaz Abu Muhammad Itbah Sy Hadees Rawi Ke Abu Qasim Sy Hatim Bin Muhammad Ne Unse Abul Hasan Qasbi Ne Unse Abu Zaid Maruzi Ne Unse Abdulllah Muhammad Bin Yusuf Ne Unse Bukhari Ne Unse Muhammad Bin Nisan Ne Unse Falih Ne Unse Hilala Ne Ata Bin Yasar Ke Zariye Wo Farmate Hai Maine Abdullah Bin Ummar Bin Al'asas Rehamtullah Allay Sy Mila Aur Unse Kaha Ke Mujhe Rasoolallah ﷺ Ki Tarif Aur Madah Wa Shana Me Kuch Sunaye Unhone Meri Is Khawaish Ka Ahtram Karte Hue Farmaya :

Khuda Ki Kasam Taurait Me Bhi Apki Un Baz Shifat Ka Zikr Hai Jo Quran E Karim Me Mazkur Hai. Taurait Me Yeh Mazmun Hai

Aey Gaib Ki Khabarein Dene Beshak Humne Bheja Hazir Wa Nazir, Khuskhabri Deta Dar Sunata Anpado Ki Hifazat Karne Wala Tum Mere Bande Aur Rasool Ho Maine Tumhara Nam Matukal Rakha Hai Na Bad Akhlaq Ho Na Sang Dil Na Bazaaro Me Chilane Wale Ho Aur Na Burai Ka Badala Burai Sy Dete Ho Balke Maf Kar Dete Ho. ALLAH Ta'la Us Waqt Tak Unki Ruh Qabz Nahi Karega Jab Tak Unke Zariye Bigdi Hui Milat Ko Dursat Na Kar Le Aur Jab Tak Wo Yeh Na Kahne Lage Ke La ILLAH ILLAHO Aur Unke Zariye Andhi Ankho, Behre Kano Aur Gafil Dilo Ko Khol Dega.

Shifa Sharif Bab Shani Page 34

Quraan Pak Me Huzur Ki Zindagi Ki Qasam

لَعَنُوكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْبَهُونَ ﴿٧٢﴾

اے محبوب تمہاری جان کی قسم (ف ۷۸) بیشک وہ اپنے نشہ میں بھٹک رہے ہیں

Roman : Aey Mehboob Tumhari Jaan Ki Qasam Beshak Wo Apne Nisha Me Bhatak Rahe Hai.

Surah Hajar Ayat 72 Parah 14

Tamam Mufsin Ka Is Bat Par Itfaq Hai Ke Is Ayat Me Muhammadur Rasoolallah ﷺ Ki Mudat E Hayat Ki Qasam Yad Farmai Gayi Hai Ummar Ka Aain Agar Che Asal Me Mazmum Hota Hai Lekin Kashrat E Istemal Ke Bais Maftuh Ho Gya Hai Is Surat Me Matlb Yeh Hoga Ke Aey Muhammad ﷺ! Tumhari Baqa Ki Qasam Aur Yeh Bhi Kaha Gaya Hai Ke Tumhare Maujud Hone Ki Qasam. Aur Yeh Bhi Qaul Hai Ke Tumhari Hayat Ki Qasam. Yeh Tazim Ka Itehai Darja Hai Aur Gait Aaijaz Wa Ikram Hai.

Hazrat Abdullah Bin Abbas Radiallahu Talah Anho Farmate Hai Ke ALLAH Ta'la Ne Koi Choti Ya Bardi Chiz Esi Paida Nahi Farmai Jo Uske Nazdik Syedna Muhammadur Rasoolallah ﷺ Se Jayda Maujaz Wa Mukkram Ho. Aur Maine Nahi Suna Ke ALLAH Ta'la Ne Apke Siwa Kisi Dusre Ki Zindagi Ki Qasam Khai Ho.

Abu Jauwza Rehamtullah Allay Farmate Hai Ke ALLAH Ta'la Ne Muhammadur Rasoolallah ﷺ Ke Elawa Aur Kisi Ki Zindagi Ki Qasam Nahi Khai Kyon Ke Ap Hi ALLAH Ta'la Ke Nazdik Sari Makhluq Me Bujurag Tar Hai. Aur Yeh Bhi Irshad E Bari Ta'la Hai

يَسَّ ﴿١﴾
وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾
حکمت والے قرآن کی قسم

Lafz Yasin Ke Mani Me Mufsin Ka Ikhtelaf Hai Abu
Muhammad Makki Rehmatullah Allay Ne Hikayat Bayan Kia
Hai Ke Nabi E Karim

ﷺ Sy Marwi Hai Apne Farma Ke ALLAH Ta'la Ke Nazdik
Mere 10 Nam Hai Jin Me Sy Do Ta'ha Aur Yasin Hai.

Shifa Sharif Page 42

Huzur Ke Dusre Ambiyah Ke Muqabale Me Manasab Wa Madarij

Is Me Un Ayat Ka Bayan Hoga Jin Me ALLAH Ta'la Ne Yeh
Bataya Hai Ke Fakhr E Do Alam ﷺ Ki Qadr Wa Mazilat Aur
Maqaam Wa Mansab Digar Ambiyah E Kiram Sy Bardh Kar
Hai.

Chunache Irshad E Khudawandi Hai

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَبَّاءُ أَتَيْتُكُمْ مِنْ كُنُوبٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا
قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

اور یاد کرو جب اللہ نے پیغمبروں سے ان کا عہد لیا (ف ۱۵۵) جو میں تم کو کتاب اور حکمت دوں پھر تشریف لائے
تمہارے پاس وہ رسول (ف ۱۵۶) کہ تمہاری کتابوں کی تصدیق فرمائے (ف ۱۵۷) تو تم ضرور ضرور اس پر ایمان

لانا اور ضرور اس کی مدد کرنا فرمایا کیوں تم نے اقرار کیا اور اس پر میرا بھاری ذمہ لیا سب نے عرض کی ہم نے اقرار کیا فرمایا تو ایک دوسرے پر گواہ ہو جاؤ اور میں آپ تمہارے ساتھ گواہوں میں ہوں

Roman :

Aur Yaad Karo Jab ALLAH Ta'la Ne Paigambaro Sy Ahad Lia , Jo Main Tumko Kitab Aur Hikmat Du Phir Tashrif Laye Tumhare Pas Wo Rasool Ke Tumhari Kitabo Ki Tasdeeq Farmaye To Tum Zaroor Zaroor Us Par Imaan Lana Aur Zaroor Zaroor Uski Madad Karna Farmaya Ke Kyon Tum Ne Iqrar Kia Aur Is Par Mera Bhari Zima Lia Sab Ne Arz Ki Humne Iqrar Kia Farmaya To Ek Dusre Par Gawah Ho Jao Aur Main Tumhare Sath Gawaho Me Hun.

فَمِنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

تو جو کوئی اس (ف ۱۵۸) کے بعد پھرے (ف ۱۵۹) تو وہی لوگ فاسق ہیں (ف ۱۶۰)

Roman :

To Jo Is Ke Bad Phir Jaye Wahi Log Fasiq Hai.

Imaam Abul Hasan Qabsi Rehmatullah Allay Farmate Hai Ke Fakhr E Do Alam ﷺ Ko Jis Fazilat E Ajma Ke Sath Nawaza Gaya Hai Us Sy Kisi Dusre Ko Mushraf Nahi Farmaya Gaya.

Jaisa Ke Aya E Kirama Me Mazkur Hai Baz Mufsin Ka Qaul Hai Ke ALLAH Ta'la Nne Hazrat Jibrail Allaysallam Sy Ahad Lia Ke Jab Bhi Wo Kisi Nabi Ke Pas Wahi Le Kar Jaye Toh Uske Samne Nabi Akhir Zamana ﷺ Ka Zikr Kare Aur Un Ke Fazail Wa Kamalat Bayan Karne Ke Bad Is Nabi Sy Yeh Ahad Le Ke Agar Wo Ahmad Muhtaba Muhammad Mustafa ﷺ Ka Zamana Paye Toh Un Par Imaan Lana Hoga. Baz Mufsin Yeh Bhi Farmate Hai Ke Hazraate Ambiyah E Kiram Allaysallam

Sy Yeh Bhi Ahad Lia Gaya Ke Wo Apni Apni Qaum Ke Samne Nabi Akhir Zama ﷺ Ke Aausaf Bayan Karke Is Bat Ka Ahad Le Ke Wo Apne Bad Walo Ko Fazail E Mustafa Sy Agah Karte Aur Habib E Parwardigar Ke Khutbe Pardhte Rahege.

ثُمَّ جَاءَكُمْ رَسُولٌ

Ke Mukhatib Wo Ahl E Kitab Hai Jo Sarwar E Kaunain Wa Makaan ﷺ Ke Zamana E Aqdas Me Maujud They. Hazrat Ali Bin Abu Talib Radiallahu Ta'la Anho Farmate Hai Ke ALLAH Ta'la Ne Hazrat Adam Allaysallm Sy Hazrat Isha Tak Jumla Ambiyah E Kiram Allaysallam Sy Yeh Ahad Lia Ke Agar Wo Apni Zindgi Main Muhammad Ur Rasoolallah ﷺ Ka Zamana Paye Toh Unhe Nabi Akhir Ul Zama ﷺ Par Zaroor Imaan Lana Hoga Aur Zaroor Un Ki Madad Karna Hogi. Niz Apni Apni Ummat Sy Bhi Iska Ahad Lena Hoga. Imam Sahdi Aur Hazrat Qatada Rehamtullah Allay Sy Bhi Iske Mishl Marwi Hai Ke Is Ayat Me Fakhr E Do Alam ﷺ Ke Kitne Hi Fazail Bayan Farmaye Gaye Hai Jin Me Sy Ek Fazilat Wo Hai Jo Is Aya E Karima Ne Bayan Farmai.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ
وَإِذْ أَخَذْنَا مِنْهُمُ مِيثَاقًا غَلِيظًا ﴿٢٠﴾

اور اے محبوب یاد کرو جب ہم نے نبیوں سے عہد لیا (ف ۲۰) اور تم سے (ف ۲۱) اور نوح اور ابراہیم اور موسیٰ اور عیسیٰ بن مریم سے اور ہم نے ان سے گاڑھا عہد لیا

Roman :

Aur Aey Mehboob Yad Karo Jab Humne Nabiyon Sy Ahad Lia Aur Tumse Aur Nuh Aur Ibrahim Aur Musa Aur Isha Bin Mariyum Sy Aur Humne Un Sy Ghardha Ahad Lia.

Aur Dusre Maqam Par Yun Irshad Farmaya

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا
﴿١٦٣﴾

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ ۖ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا
﴿١٦٤﴾

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿١٦٥﴾

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ ۚ وَالْمَلَكُ يَشْهَدُونَ ۚ وَكَفَى بِاللَّهِ شَهِيدًا
﴿١٦٦﴾

Roman :

Beshak Aey Mehboob Humne Tumhari Taraf Wahi Bheji Jaisy Wahi Nuh Aur Iske Bad Paigambro Ko Bheji Aur Humne Ibrahim Aur Ismail Aur Ishaq Aur Yaqub Aur Unke Beto Aur Isha Aur Ayub Aur Yunas Aur Harun Aur Suleman Ko Wahi Ki Aur Humne Dawood Ko Zaboora Ata Farmai

Aur Rasoolo Ko Jinka Zikr Kar Agey Humne Tumse Farma Chuke Aur Un Rasoolo Ko Jinka Zikr Tum Sy Na Farmaya Aur ALLAH Ne Musa Sy Haqiqatan Kalam Farmaya.

Rasool Khuskhabri Dete Aur Dar Sunate Ke Rasool Ke Bad ALLAH Ke Yaha Logo Ko Koi Azar Na Rahe Aur ALLAH Galib Hikmat Wala Hai.

Lekin Aey Mehboob ALLAH Iska Gawah Hai Jo Usne Tumhari Taraf Utara Wo Usne Apne Ilm Sy Utara Hai Aur Faristein Gawah Hai Aur ALLAH Ki Gawahi Kafi.

Hazrat Umar Bin Al Khatab Sy Marwi Hai Ke Ek Martaba Nabi E Karim ﷺ Kisi Bat Par Giriya Farma Rahe They To Main Arz Guzar Hua Ya Rasoolallah ﷺ! Mere Ma Bap Ap Par Qurbaan Giryah Farmane Ki Kya Wajh Hai Jabke ALLAH Ta'la Ke Nazdik Apka Mansab Rafihya Hai Usne Agar Che Apko Jumla Ambiyah E Kiram Ke Bad Maboos Farmaya. Lekin Apke Zikr Ko Sab Par Muqdam Rakha Hai. Jaisa Ke Irshad E Bari Ta'la Hai :

Aur ALLAH Rabul Izzat Ki Bargah Me Apki Fazilat Is Darje Ki Hai Ke Jahannum Me Ajab Pane Wale Dozakhi Bhi Yun Pukar Uthege

Kash Humne ALLAH Ki Ita'at Ki Hoti Aur Rasool Ki Ita'at Ki Hoti.

Hazrat Qatada Radiallahu Ta'la Anho Ka Qaul Hai Ke Nabi E Karim ﷺ Ne Farmaya : Main Paidaish Ke Lehaj Sy Sab Sy Pehla Hu Aur Balhaz Ba'shat Sab Sy Akhri Hua.

Yahi Wajh Hai Ke Is Ayat (Yani Surah Ahjab Ayt 7) Me Apka Zikr Hazrat Nuh Allaysallam Sy Bhi Pehle Waqeh Hua Hai.

Shifa Sharif

Huzur Dafah E Bala Aur Baraan E Rahmat Hai

Chunache Is Bare Me Irshad E Bari Ta'la Hai :

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

اور اللہ کا کام نہیں کہ انہیں عذاب کرے جب تک اے محبوب تم ان میں تشریف فرما ہو

Aur ALLAH Ka Kam Nahi Ke Unhe Azaab Kare Jab Tak Aey Mehboob Tum Unme Tashrif Farma Ho.

Jab Nabi Karim ﷺ Makka Mukrama Sy Hijrat Farma Gaye Aur Waha Baz Musalman Piche Rah Gaye Toh ALLAH Ta'la Ne Unki Tasli Ke Liye Yeh Aya E Karima Nazil Farmai.

وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٢﴾

اور اللہ انہیں عذاب کرنے والا نہیں جب تک وہ بخشش مانگ رہے ہیں

Aur ALLAH Unhe Azaab Karne Wala Nahi Jab Tak Wo Bakhshish Mang Rahe Hai

Yeh Aya E Kirma Is Irshad E Bari Ta'la Ki Mishal Hai :

لَوْ تَزَيَّوُا الْعَذَابَ بِنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

اگر وہ جدا ہو جاتے (ف ۶۵) تو ہم ضرور ان میں کے کافروں کو دردناک عذاب دیتے

Aur Agar Wo Juda Ho Jate Toh Hum Zaroor Un Me Ke Kafiro Ko Dardnak Azaab Dete

Aur Yeh Farmaan E Khudawandi Bhi Isi Qabil Sy Hai :

وَلَوْلَا رِجَالُ مُؤْمِنُونَ وَنِسَاءُ مُؤْمِنَاتٍ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ
بِغَيْرِ عِلْمٍ ۖ

Aur Agar Yeh Na Hota Kuch Musalman Mard Aur Kuch Aurtein Jinki Tumhe Khabar Nahi Kahi Tum Unhe Rond Dalo To Tumhe Unki Taraf Sy Anjani Me Koi Wo Pohche

Jab Sare Musalmaan Makka Mukrama Sy Hijrat Kar Gaye Toh ALLAH Ta'la Ne Yeh Ayat Nazil Farmai

وَمَا لَهُمْ آلَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۖ إِنْ
أَوْلِيَاءُوهَا إِلَّا الْمُتَفَقُّونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

اور انہیں کیا ہے کہ اللہ انہیں عذاب نہ کرے وہ تو مسجد حرام سے روک رہے ہیں (ف ۵۶) اور وہ اس کے اہل
نہیں (ف ۵۷) اس کے اولیاء تو پرہیزگار ہی ہیں مگر ان میں اکثر کو علم نہیں

Aur Unhe Kya Hai Ke ALLAH Unhe Ajab Na Kare Wo To Masjid E Haram Sy Rok Rahe Hai Aur Wo Is Ke Ahl Nahi Uske Auliyah To Parhezgar Hi Hai Magar Un Me Akshar Ko Ilm Nahi

Yeh Ayat Nabi Karim ﷺ Ki Ajim Ajmat Wa Barkat Ko Zahir Kar Rahi Hai Aur Is Sy Yeh Amr Saf Wajeh Ho Raha Hai Ke ALLAH Azwajjal Ne Apke Wajud Masood Ko Kuffar Ke Liye Wafeh Ajab Banaya Tha Aur Jab Ap Makka Mukrama Sy Hijrat Farma Gaye Toh Bari Ta'la Ne Gulamaan E Mustafa Ki Barkat Sy Kafiro Par Ajab Na Bheja Lekin Jab Shahaba E

Kiram Bhi Makka Mu'azmah Me Wajud Na Raha Aur Wo Sare Hijrat Farma Gaye To ALLAH Ta'la Ne Kuffar Ke Makka Par Ajab Nazil Farmaya Aur Musalmano Ko Un Par Muslat Kar Dia Niz Talwar Ko Unke Darmiyan Faisla Karne Wali Muqrar Kar Ke Musalamanoo Ko Unki Zaino Gharo Aur Mal Wa Mutah Ka Waris Bana Dia.

Is Ayat Ki Tafsir Me Dusra Qaul Bhi Hai Jaisa Ke Hum Sy Qazi Shahid Abu Ali Rehamtullah Allay Ne Apni Sanad Ke Sath Hadees Bayan Ki Hai

Wo Farmate Hai Sy Hadees Bayan Ki Abu Fuzail Bin Kharun Aur Abul Husain Sairfi Ne Un Dono Sy Abu Yahla Bin Hira Ne Yun Sanad Abu Musa Tak Le Jate Hai Aur Abu Musa Apne Bap Sy Wo Farmate Hai

Ke Rasoolallah ﷺ Ne Farmaya ALLAH Ta'la Ne Meri Ummat Ke Liye Mujh Par Do Ayatein Aman Wali Nazil Farmai..

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۖ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ)

Jab Main Ummat Sy Poshida Ho Jauga To Un Ke Liye Istagfar Chordh Jauga. Aur Esa Hi Murshada Jafza Is Ayat Karima Ne Sunaya Hai :

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾

اور ہم نے تمہیں نہ بھیجا مگر رحمت سارے جہان کے لئے (ف ۱۸۹)

Aur Humne Tumhe Na Bheja Magar Rehmat Sare Jahan Ke Liye

Nabi E Karim ﷺ Ne Farmaya Main Apne Sahaba Ke Liye Aman Ho Baz Ka Qaul Hai Ke Ikhtlaf Aur Fitno Sy Ulma E Kiram Farmate Hai Ke Rasoolallah ﷺ Aman E Azam Hai.

Wisal Ke Bad Apke Naqush E Qadam Yani Sunnat E Rasool Islah E Alam Ki Zaaman Hai. Aur Apke Aswa E Hasna Aur Sunnato Sy Rogardani Karna Fitno Ko Dawat Dena Hai. Nabi E Karim ﷺ Ki Azmato Ka Izhar Karne Wali Yeh Ayat E Kirama Bhi Hai :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
 بیشک اللہ اور اس کے فرشتے درود بھیجتے ہیں اس غیب بتانے والے (نبی) پر اے ایمان والو ان پر درود اور خوب
 سلام بھیجو (ف ۱۴۶)

Beshak ALLAH Aur Uske Farishatein Darood Bhejte Hai Us Gaib Batane Wale Par Aey Imaan Walo Un Par Durood Aur Khub Salam Bhejo.

Is Ayat E Karima Me ALLAH Ta'la Ne Apni Salat Aur Fariston Ki Salat Ke Sath Apne Habib Ki Fazilat E Khasa Ka Izhar Farmaya Hai Aur Us Ke Sathi Bando Ko Ap Par Salat O Salam Bhejne Ka Mutlaq Hukm Dia Hai.

Abubakar Bin Fauraq Rehamtullah Allay Ne Baz Ulma Sy Hikayat Bayan Ki Hai Ke Farman E Risalat : Mere Liye Ankho Ki Thandak Namz Me Rakhi Gayi Hai Ke Jawab Me ALLAH Ta'la Aur Uske Faristein Ap Par Salat Bhejte Hai Aur Ummat E Muhammadiyah Ko Bhi Hukm Dia Gaya Hai Ke Wo Qayamat Tak Fakhr E Do Alam Ki Bargah E Aali Me Durood O Salam Ke Guldaste Saja Kar Paish Karte Raha Karey. Fariston Ki Aur Humari Salat Ek Qisam Ki Dua Hai Aur ALLAH Ta'la Ki Salat Bhejna Apne Habib Par Khas Burhan E Rehmat Ka Nuzul Farmana Hai.

Shifa Sharif

Surah Fatah me Maqam e Mustafa

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

بیشک ہم نے تمہارے لئے روشن فتح فرمادی (ف ۲)

Beshak Humne Tumhare Liye Roshan Fatah Farma Di

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا

مُسْتَقِيمًا ﴿٢﴾

تاکہ اللہ تمہارے سبب سے گناہ بخشے تمہارے اگلوں کے اور تمہارے پچھلوں کے (ف ۳) اور اپنی نعمتیں تم پر تمام کر دے (ف ۴) اور تمہیں سیدھی راہ دکھا دے (ف ۵)

Taake ALLAH Tumhare Sabab Se Gunah Bakhse Tumhare Aglo Ke Aur Tumhare Pichlo Ke Aur Apni Naimatein Tum Par Tamam Kar De Aur Tumhare Sidhi Rah Dikha De.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

اور اللہ تمہاری زبردست مدد فرمائے (ف ۶)

Aur ALLAH Tumhari Jabrdast Madad Farmate

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۚ وَلِلَّهِ جُنُودُ

السَّمَوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

وہی ہے جس نے ایمان والوں کے دلوں میں اطمینان اتارا تاکہ انہیں یقین پر یقین بڑھے (ف ۷) اور اللہ ہی کی ملک ہیں تمام لشکر آسمانوں اور زمین کے (ف ۸) اور اللہ علم و حکمت والا ہے (ف ۹)

Wahi Hai Jisne Imaan Walo Ke Dilo Me Itminaan Utara Taake
Unhe Yaqin Par Yaqin Bharde Aur ALLAH Hi Ki Milk Hai
Tamaam Lashkar Asmano Aur Zamin Ke Aur ALLAH Ilm Wa
Hikmat Wala Hai

لِيُدْخَلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ
سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

تاکہ ایمان والے مردوں اور ایمان والی عورتوں کو باغوں میں لے جائے جن کے نیچے نہریں رواں ہمیشہ ان میں
رہیں اور انکی برائیاں ان سے اتار دے اور یہ اللہ کے یہاں بڑی کامیابی ہے

Taake Imaan Wale Mardo Aur Imaan Wali Aurto Ko Bago Me
Le Jaye Jin Ke Niche Nahre Rawa Humesha Un Me Rahe Aur
Unki Buraiyah Unse Utar De Aur Yeh ALLAH Ke Yaha Bardi
Kamyabi Hai

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ ۖ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا
﴿٦﴾

اور عذاب دے منافق مردوں اور منافق عورتوں اور مشرک مردوں اور مشرک عورتوں کو جو اللہ پر بُرا گمان
رکھتے ہیں (ف ۱۰) انہیں پر ہے بُری گردش (ف ۱۱) اور اللہ نے ان پر غضب فرمایا اور انہیں لعنت کی اور ان کے
لئے جہنم تیار فرمایا اور وہ کیا ہی بُرا انجام ہے

Aur Azab De Munafiq Mardo Aur Munafiq Aaurto Ko Aur
Mushrik Mardo Aur Mushrik Aurto Ko Jo ALLAH Par Bura
Guman Rakhte Hai Unhi Par Hai Buri Gardish Aur ALLAH
Un Par Gazab Farmaya Aur Unhe Laanat Ki Aur Unke Liye
Jahannum Tayar Farmaya Aur Wo Kya Hi Bura Anjam Hai

وَلِلّٰهِ جُنُودُ السَّمٰوٰتِ وَالْاَرْضِ وَكَانَ اللّٰهُ عَزِيزًا حَكِيْمًا ﴿٤﴾
 اور اللہ ہی کی ملک ہیں آسمانوں اور زمین کے سب لشکر اور اللہ عزّت و حکمت والا ہے

Aur ALLAH Hi Ki Milk Hai Asmano Aur Zamin Ke Sab
 Lashkar Aur ALLAH Izzat Wa Hikmat Wala Hai.

اِنَّا اَرْسَلْنٰكَ شَهِدًا وَ مُبَشِّرًا وَ نَذِيْرًا ﴿٨﴾
 بیشک ہم نے تمہیں بھیجا حاضر و ناظر (ف ۱۲) اور خوشی اور ڈر سناتا (ف ۱۳)

Beshak Humne Tumhe Bheja Hazir Wa Nazir Aur Khushi Aur
 Dar Sunata

لَتَتَّوْمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَتَعَزَّزُوْهُ وَتُقَرَّرُوْهُ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿٩﴾
 تاکہ اے لوگو تم اللہ اور اس کے رسول پر ایمان لاؤ اور رسول کی تعظیم و توقیر کرو اور صبح و شام اللہ کی پاکی بولو

Taake Aey Logo Tum ALLAH Aur Uske Rasool Par Umaan
 Lao Aur Rasool Ki Tazim Wa Tauqir Karo Aur Subah Wa
 Sham ALLAH Ki Paki Bolo

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ
 وہ جو تمہاری بیعت کرتے ہیں (ف ۱۵) وہ تو اللہ ہی سے بیعت کرتے ہیں (ف ۱۶) ان کے ہاتھوں پر (ف ۱۷) اللہ
 کا ہاتھ ہے

Jo Tumhari Bait Karte Hai Wo To ALLAH Hi Sy Bait Karte
 Hai Unke Hatho Par ALLAH Ka Hath Hai

In Ayat Ne Nabi Karim ﷺ Wo Tarif Wa Tausif Ki Hai Aur
 Apka Wo Martaba Zahir Kia Hai Jis Ki Haqiqat Ko Bayan

Karne Sy Zuban Wa Qalam Aajiz Hai. ALLAH Ta'la Ne Un Me Tausif E Mustafa Ki Ibtedah Is Sy Farmaai Jo Qasaam Azal Ne Nawazisein Sirf Unke Liye Rakh Chordi Thi Yani Zahoor Dushmano Par Galba, Kalma Wa Shariat Ki Buanadi Aur Esa Magfur Jis Sy Agle Pichle Kisi Kam Ki Baaz Purs Nahi Hogi.

Baz Hazrat Ka Qaul Hai Ke Magfirat Sy Murad Yeh Hai Ke Jo Kia Aur Jo Kia Bhi Nahi Wo Sab Maaf Hai. Imaam Maki Rehmatullah Alay Farmte Hai K Yeh Wadah Ahsan Farmane Ki Garz Sy Hai Jis Ki Liye Magfirat Ko Sabab Banaya Hai Aur Dusro Ke Bar Aks Uski Janib Sy Jo Kuch Ata Farmaya Hai Wo Ahsan Hi Ahsan Hai Karam Bala E Karam Hai.

Iske Bad ALLAH Azwajjal Ne (وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ) Yeh ALLAH Ta'la Ne Apne Is Ikram Ka Zahoor Farmaya Hai Ke Jin Mishrikin Makka Ki Gardanein Akadti Hi Jaa Rahi Thi Unhe Apne Mehboob Ke Qadmo Me Jhuka Dia.

Baaz Ulma E Kiram Ka Qaul Hai Ke Is Sy Makka Mukkrama Aur Taif Ki Fatah Murad Hai. Baz Ke Nazdik Is Naimat Sy Dunia Me Ake Zikr Ko Buland Karna Aur Nusrat Wa Magfirat Sy Nawazna Hai.

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

(PHIR) Apne Habib ﷺ Ke Mahsan Wa Khais Bayan Farmaye Hai Aur (تُعَزِّرُوهُ وَتُقَرِّرُوهُ) Ke Zariye Hukm Dia Hai Ke Habib Parwardigar Ki Azmat Darja Tazim Wa Tauqir Karo.

Baz Mufsirin Ise (تُعَزِّرُوهُ) (Dono Zaun) Pardhte Hai Yani Unki Sab Sy Jayda Izzat Karo Aur Yeh Bat Ajhar Min Ul Shams Hai

Ke Waqai Yeh Maqam Nabi Karim ﷺ Ko Hasil Hai Irshad E Bari Ta'la (تُسَبِّحُوهُ) Me Zamir ALLAH Rab Ul Izzat Ki Janib Rajeh Hai.

Hazrat Imaam Zafar Sadiq Ibne Imaam Muhammad Baqir Radiallahu Ta'la Anhum Ne Wadah E ILLAHI Aitmam E Naimat Ke Bare Me Farmaya Hai : ALLAH Ta'la Ne Nabi Akhir Zaman Syedna Muhammad Rasoolallah ﷺ Ko Apna Habib Banaya Aur Apki Hayat E Mubarak Ki Qasam Khai Aur Apki Shariat Muthara Sy Digar Sharai Ko Mansukh Kar Ke Apko Buland Tarin Maqam Tak Pohchaya Aur Meraj Main Apki Kamal Hifazat Farmai Yaha Tak Ke Apne Kisi Taraf Ankh Bhi Na Pheri Aur Na Apki Nazar Had Sy Bardi. Apko Har Surkh Wa Safedi Yani Jumla Bani Adam Ka Nabi Banaya. Aap Ke Liye Maal E Ganimat Ko Halal Qarar Dia. Apko Gunahgaro Ki Shafa'at Karne Wala Aur Shafa'at Ka Majun Wa Mukhtar Banaya Aur Adam Allaysallam Ki Sari Aulad Ka Apko Sardar Banaya Aur Ap Ke Zikr Ko Apne Zikr Sy Aur Apki Raza Ko Apni Raza Ke Sath Milaya Aur Apko Aqeeda E Tauheed Ka Ek Rukn Qarar Dia Hai.

Is Silsile Me ALLAH Ta'la Ne

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

Farmaya Gaya Hai Is Me ALLAH Tala Ne Apsy Bait Karne Walo Ko ALLAH Ta'la Sy Bait Karne Wale Qarar Dete Hue Aage Farmaya Hai :

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Unke Hatho Par ALLAH Ka Hath Hone Sy Baz Ke Nazdik Taqat ILLAHI Baaz Ke Nazdik Sawab Baz Ke Nazdik Ahsan Aur Baz Ke Nazdik Ahad Murad Hai.

Yeh Ist'ara Aur Tajnis E Kalam Ke Taur Hai Is Sy Aqad E Bait Ko Maukad Karna Aur Bait Lene Wale Ke Mansab Ki Rifa'at Ka Izhar Maqsud Hai.

Isi Mazmun Ko ALLAH Ta'la Ne Yun Bhi Irshad Farmaya

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ :

Tumne Unhe Qatal Na Kia Balke ALLAH Ne Unhe Qatal Kia Aur Aey Mehboob ! Wo Khak Jo Tumne Phenki Wo Tumne Na Phenki Balke ALLAH Ne Phenki.

Agar Che Bawi Ul Najr Me Yeh Kalam Mijazi Malum Hota Hai Lekin Is Lehaj Sy Haqiqat Par Mabni Hai Ke Fi Ul Haqiqat ALLAH Rabul Izzat Hi Qatil Darmi Hai. Kyon Ke Af'al Abaad Ka Khaliq Wahi Toh Hai. Kankriyah Aur Mithi Phenkna Bhi To Isi Ki Qudrat Wa Masiyat Ke Tehat Hua Warna Kisi Insan Me Zati Taur Ar Yeh Qudrat Kaha Hai Ke Wo Miti Ko Itni Dur Pohchaye, Yaha Tka Ke Muqabale Par Ane Wala Ek Kafir Bhi Esa Na Bache Jiski Ankhein Gubar Alud Na Hui Ho.

Shifa Sharif

AAYAT

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

وہی اول (ف ۵) وہی آخر (ف ۶) وہی ظاہر (ف ۷) وہی باطن (ف ۸) اور وہی سب کچھ جانتا ہے

Wahi Awal, Wahi Akhir, Wahi Zahir, Wahi Batin Aur Wahi Sab Kuch Janta Hai.

Shaikh Abdul Haq Mohdeesh Dehlvi Ne Madrij Ul Nabuwat Ke Khutba Me Irshaad Farmaya. Yeh Ayat E Karima Hamd E ﷺ ILLA Bhi Hai Aur Naat E Mustafa Bhi.

Huzur Sab Se Awal Hai Aur Sab Sy Piche Aur Sab Par Zahir Aur Sab Sy Chhupe Hue Aur Huzur ﷺ Har Chiz Ko Jante Hai Awwal To Is Tarah Ke Dunia Wa Akhirat Har Jaga Sab Se Awwal Hi Hai, Sab Se Pehle Aap Ka Noor Paida Hua. Awal Makhalqullaho Noori Zimanan To Hazrat Adam Huzur ﷺ Ke Walid Hai Magar Haqiqatan Huzur ﷺ Walid E Adam Bazahir Darkhat Se Phul Hai Magar Haqiqat Me Phool Se Darkhat Hai.

*Zahir Me Mere Nakhl Haqiqat Me Meri Asal
Is Gul Ki Yad Me Yeh Sada Abul Bashir Ki Hai*

Is Bag E Alam Ke Huzur Phool Hai ﷺ. Sab Se Pehle Nabuwat Apko Ata Hui. Khud Farmate Hai "Hum Us Waqt Nabhi They Jabke Hazrat Adam Apne Aab Wa Gul Me Jalwagar They. Mishaq Ke Din Alsat Berabkum Ke Jawab Me Sab Se Pehle Bala Farmaane Wale Huzur Hi Hai, Baroz E Qayamt Sab Se Pehle Aapki Qabar Anwar Kholi Jayegi, Baroz E Qayamt Awal Huzur Ko Sajda Ka Hukm Milega Sab Se Pehle Huzur Shafa'at Farmayege Aur Shafa'at Ka Darwaza Huzur Hi Ke Dast E

Aqdas Par Khulega. Awal Huzur Hi Jannat Ka Darwaza
Khulwayege Awal Huzur Hi Jannat Me Tashrif Farma Hoge,
Bad Me Tamaam Ambiyah Awal Huzur Hi Ki Ummat Jannat
Me Jayegi Bad Me Tamam Ummatein. Garz Har Jaga Awaliyat
Ka Shehra Inhi Ke Supard Hai Awal Din Yani Jumuah Ko Diya
Gaya Is Qadr Awaliyat Ke Bawjud Phir Sarkar ﷺ Akhri Bhi
Hai. Sab Se Akhir Huzur Ka Zahoor Hua. Khatam Ul Nabiyyin
Aap Hi Ka Laqab Hua.

Sab Se Akhir Huzur Hi Ko Kitab Mili. Sab Se Akhir Huzur Hi
Ka Deen Aya. Sab Se Akhir Deen Yani Qayamat Tak Huzur Hi
Ka Deen Baqi Rakha Gaya.

*Kya Khabar Kitne Taare Khile Chhup Gaye.
Par Na Dube Na Duba Humara Nabi.*

*Namaz E Asra Me Tha Yah Sir, Aya Ho Manah Awal O Akhir
Ke Dast Basta Hai Pichhe Hazir Jo Saltnat Pehle Kar Gaye
They.*

Ab Raha Zahir Wa Batin

Huzur ﷺ Sab Par Zaahir Hai Aur Humesha Zahir Sab Par To Is Tarah Zahir Ke Unko Musalman Janein, Kafir Pehchane

(يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ط)

(Wo Is Nabi Ko Esa Pehchante Hai Jaisy Admii Apne Beto Ko Pehchanta Hai)

Huzur ﷺ Mahrifat Ko Bete Se Mishal Di Na Ke Baap Se Iski Tin Wajh Hai. Beta Apne Baap Ko Sirf Logo Se Sun Kar Janta Hai. Bila Dalil. Magar Bap Apne Bete Ko Apne Nikah Qarar Hamal Wiladat Wagera Dalail Se Janta Hai. Kufaar Bhi Huzur Ko Dalail Se Pejchante Thy Na Faqat Sun Kar, Niz Beta Dunia Me Akar Bap Ko Pehchanta Hai Magar Bap Wiladat Se Pehle Hi Kufaar Bhi Huzur Ko Wilaadat Pak Se Pehle Hi Jante They Aur Unki Amad Ki Duayein Mangte Thy, Niz Bacha Dunia Me Aakar Fauran Nahi Pehchanta Balke Samjdar Ho Kar, Magar Bap Bete Ko Awal Se Hi Janta Hai. Huzur ﷺ Ko Bachanpan Hi Se Sara Alam Janta Tha Ke Pahad Salam Karte Thy Mahr Khoskhabari Dete They. Darkht Saya Ke Luye Jhulkte They. Chand Batein Karta Tha Kufaar Apki Nabuwat Ki Gawahi Dete They.

Janwar Jane, Unt Sajda Kare, Jungle Ke Hiram Aman Mange, Chand O Suraj Janein Ke Chand To Ishara Pa Kar Do Tukde Ho Jaye Aur Suraj Dub Kar Laut Aavey Jante Hi Ke Ishara Mehboob Hai ﷺ Fars Wale Janein. Arsh Wale Pehchane Hazrat Aadam Ankh Kolte Hi Ars E Azam Par Rab Ke Nam Ke Sath Mehboob Ka Nam Likha Hua Paye Jannat Wale Jane , Dozakh Wale Pehchane, Jannat Ke Pate Pate Par Huron Ki Ankho Me, Gulmaano Ke Sina Par Garz Ke Har Jagah Likha Hua Hai

(لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ)

Dozakhi Bhi Iqrar Karey (Arbi Ibarat) Wo Bhi Janege Mukhalifat Syed Ul Abrar Hum Ko Yaha Lai Garz Ke Jaha ALLAH Ka Charcha Hai Waha Rasool ALLAH Ka Zikr , Tamam Alam Me Apka Noor Aur Har Jagah Apka Zahor ﷺ.

Phir Qayamat Tak Mehboob Ki Har Har Ada Sab Ko Malum. Zindgi Pak Ki Ek Ek Halat Karima Wiladat E Pak Doodh Pina, Parwarish Pana, Qabl Nabuwat Ke Waqiat Bad Nabuwat Andruni Aur Bairuni Pak, Chalna Phirna Khana Pina, Sona Jagna, Tabsum Farmana, Giriya Wa Zari Karna Gaz Zindgi Pak Ka Har Shaiba Har Waqt Har Jagah Zahir Arab Me Zahir Ajam Me Zahir Punjab Me Zahir Kabil Me Zahir Konsi Jagah Hai Jaha Tak Kutub E Hadees Na Pohchi Ho. Zahir To Ese Magar Lutf Yeh Hai Ke Jaisy Wo Hai Waisa Kisi Ne Na Jana, Bajuz Pargardigaar Shan E Zahoor Thi Aur Yeh Shaan Batun.

Garz Ke Deeda Insan Me Bashriyat Zahir Hui Magar Haqiqat Muhamadi Bajuz Parwardigar Koi Bhi Na Jan Saka Jis Tarah Ke Suraj Ko Uske Noor Ne Chumka Lia Ke Koi Bhi Isko Ankh Bhar Kar Nahi Dekh Sakta.

Isi Tarah Huzur Purnoor ﷺ Ki Nooraniyat Parda Ban Gayi. Rab Ne Isi Liye Noor Farmaya Aey Musalmano Tumhare Pas Parwardigar Ki Taraf Se Noor Aur Khul Hui Kitab Aai. Is Ki Behas Age Ayegi.

5vi Shifat Bayan Hui Wo Mehboob Allaysallam Har Chiz Ko Janane Wale Hai Yani Khaliq Ki Zat Wa Sifat Aur Uloom Zahir Wa Batin Aur Makhluq Ke Awlin Wa Akhirin Ke Sare Ilm Huzur ﷺ Me Jamah Hai Aur Makhluq E ILLAHI Me (Har

Ilm Wale Ke Upar Ek Barda Alim Hai). Huzur Hu Hai Jis Aankh Ne Khaliq E Alam Ko Meraj Me Dekha Hua Makhluq Kis Ratah Us Se Chhup Sakti Hai.

*Aur Koi Gaib Kya Tumse Niha Ho Bhala
Jab Na Khuda Hi Chhupa Tumpe Karodo Durood*

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

اور اگر تمہیں کچھ شک ہو اس میں جو ہم نے اپنے (اس خاص) بندے (ف ۳۷) پر اتارا تو اس جیسی ایک سورت تو لے آؤ (ف ۳۸) اور اللہ کے سوا اپنے سب جہانتیوں کو بلا لو اگر تم سچے ہو

Aur Agar Tumhe Kuch Shak Ho Is Me Jo Humne Apne (Is Khas) Bande Par Utra To Is Jaisi Ek Surat To Le Aao Aur ALLAH Ke Siwa Apne Sab Himayation Ko Bulao Agar Tum Sache Ho.

Kufar E Makka Kahte They Ke Quran Karim Huzur ﷺ Apni Taraf Se Bana Kar Sunate Hai Iska Jawab Is Ayat Me Dia Gaya Hai Ke Insani Mazmuat Ki Pehchan Yeh Hai Ke Dusra Insan Is Tarh Ki Chiz Bana Sake. Aur Jo Kisi Insan Se Na Ban Sake Samj Lo Ke Wo Khudai Masnuh Hai Jugno Aur Chiti Agar Che Kamzor Hai Magar Koi Bhi Yeh Nahi Kah Sakta Ke Wo Insan Ki Banai Hui Hai. Magar Rail Ka Engine Agar Che Boht Taqawar Hai Magar Sab Jante Hai Ke Insan Ki Banai Hui Hai. Kyon ? Isliye Ke Aj Sad Ha Karkhane Engine Aur Bijli Ke Banane Ke Hai Magar Chhuti Aur Jugnu Banane Ka Koi Bhi Karkhana Nahi. Is Tarah Yaha Farmaya Aya Ke Agar Quran Karim Insan Ki Banai Hui Chiz Hai To Tum Bhi Esa Quran Bana Lao.

Ba Zahir To Malum Hota Hai Ke Yeh Quran Pak Ki Tarif Ho Rahi Hai. Magar Gaur Karne Par Malum Hota Hai Ke Isme Quran Ki Bhi Tarif Hai Aur Sahib E Quran Ki Bhi Ke Huzur Aqdas ﷺ Makhluq Me Se Kisi Ke Sagird Nahi Balke Ustad Ul Kul Ho Kar Tashrif Farma Hue Hai Bia Wasta Parwadigar E Alam Unko Sikhane Wala Aur Wo Sikhne Wale.

Na Likhe Na
Pardhe Janab E Wala

Shagird Rashid Haq Ta'la

Qaida Yeh Hai Ke Barde Ustaz Ke Shagird Bhi Bardhe Hote Hai M A Ke Master Ke Pas

Pardna Har Ek Ka Kam Nahi Jin Ka Sikhane Wala Pardhane Wala Parwardigar Hai To Sikhne Wale Mehboob Kaisy Ilm Wa Hikmat Wale Hogey ? Isiliye Farmaya Ke Sare Madadgaro Ko Bulao Dunia Bhar Ke Alimo Ko Jamah Karke Muqabala Karo Magar Na Ho Sakega. Kyonke Sare Alam E Makhluq Hi Se Pardh Kar Alim Bhane Hai. Makhluq Ke Shagirdh Hai. Wo Us Zat Ka Kis Tarah Muqabala Kar Sakte Hai Jo Khaliq Ka Shagirdh Ho Makhluq Ka Ma'alma Allaysalato Salam.

Mufsrin Ne Is Ayat Ke Ek Mani Yeh Bhi Kiye Hai Ke Mashlan Ki Zamir Huzur ﷺ Ki Tarah Loti Hai To Ayat Ke Mani Yeh Hue Ke Ek Surat Hi Esi Le Aao Jo Ke Muhammadur Rasoolallah Jaisi Zat Ke Mubarak Muh Se Nikli Ho. Yani Awalan To Koi Esa Shan Wala Mehboob Dunia Me Dhundo Phir Us Ke Muh Se Esi Ayat Parwa Ke Suno (Khazin Wa Madarik Wagera)

Ab Kalam Ka Maqsad Yeh Ke Na Un Jaisi Shan Ka Asaman Ke Niche Koi Milega Na Na Esa Kalam Suna Sakega. Jise

Malum Hua Ke Huzur ﷺ Bemishal Aur Be Nazir Hai. Hadees E Pak Me Irshad Hua Tum Me Mujh Jaisa Kon Hai. Dusri Jagah Irshad Hua. Lekin Hum Tumhari Tarah Nahi Aur Aqal Ka Bhi Taqazza Hai Ke Huzur ﷺ Ki Mishal Koi Nahi Ho Sakta.

Hum Sab Momin, Huzur ﷺ Imaan, 2 Hum Log Sadiq Wo Sarapa Sidq.

3 Log Alim Wo Sarapa Ilm, Kyon Ke Unke Ahwal Chaak Ke Janane Ka Ya Unko Pehchanane Ka Naam Ilm Hai. Humara Paisab Ya Pakhana Napak Huzur ﷺ Ki Yeh Tamam Chizein Ummat Ke Liye Paak (Shami Jild Awal)

Humari Nind Waju Tordh De Unki Nind Waju Na Tordhe. Hum Sab Sun Kar Jannat Wa Dozakh Zaat Wa Shifat Par Imaan Laye. Humara Un Imaan Suna Hua. Huzur ﷺ Dekh Kar, Hum Sab Par Panch Namazein Farz, Huzur Par Chhe. Tahjud Bhi Yani Rat Me Ap Tahjud Pardhe Yeh Namaz Ap Ke Liye Jayda Hai. Sab Ke Liye Islam Ke Arkaan 5 Aur Huzur ﷺ Ke Liye Sirf 4 Yani Zakat Farz Nahi. (Shami Kitab Ul Zakaat)

Humko 4 Biwiyah Nikah Me Rakhna Jaiz Magar Huzur Jis Qadr Chahe Halaal. Humara Maal Miraas Me Taqsim Ho Huzur Ka Na Ho, Humari Biwiyen Humari Maut Ke Bad Jis Se Chahe Nikah Kar Le, Huzur Ki Azwaj Pak Bad Wafat Kisi Ke Nikah Me Nahi Aa Sakti. Rab Ta'la Farmata Hai

Garz Ke Beshumar Farq Hai Ibadat Me Bhi Aur Muamalat Me Bhi Phir Kis Tarah Kaha Ja Sakta Hai Ke Hum Huzur ﷺ Jaisy Bashar Hai, Is Ki Jayda Tahqeeq In Sha ALLAH Aagey Ayegi.

يُخْدَعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ط

Fared Dia Chahte hai ALLAH AUr Imaan walo ko Aur haqiqat me fareb Nahi Dete Magar apni jano ko aur unhe sha'aur Nahi. surah baqra ayat 16

is ayat me bazahir to munafiqin ki burai aur unka aib bayan ho raha hai magar bagaur nigah dikha jaye toh sath hi sath huzur ﷺ ki wo azmat sabit ho rahi hai ke subhan ALLAH tafsir khazin me is ayat par farmaya ke Munafiqin khuda ko dhoka kis tarah de sakte hai jawab dia

farmaya ke munafiqin ALLAH ko dhoka dena chahte magar is se murad mehboob ki zat pak li, yani farmaya ke Munafiqin ALLAH ko dokha देने chahte hai magar maqsud hai ke rasoolALLAH ﷺ ko dhoka dena chahte hai . malum hua ke mehboob ﷺ ko khuda e quds se wo fareb hasil hai ke unko dhoka देने ki koshish karna goya parwardigar ko dhoka dena hai.

madarik ne farmaya ke yeh ayat esi hai ke jaisi ke bait ke bare me farmaya gaya ke aey mehboob e khuda ap se bait karte hai. ALLAH ka hath unke hatho par hai farmaya gaya ke aey mehboob apne jo kankar phenke balke ap ke rab ne phenke. subhan ALLAH mehboob ke fa'al ko apna fa'al farmaya gaya.

Ayat 4

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

Surah Bakra Ayat 31

Roman Urdu : Aur Hazrat Adam Ko Tamam Naam Sikha Diye
Phir Un Chizo Ko Fariston Par Paish Farmaya

Is Ayat Karima Me Hazrat Adam Allaysallam Ki Izzat Wa Azamat Ka Zikr Hai Farmaya Ja Rha Hai Aur Unki Farwani Ka Ilm Ka Tazkira Ho Raha Hai Ke Parwardigar E Alam Ne Unko Agli Pichli Choti Bardi Sari Chizein Dikhae Aur Sab Ke Naam Tamam Bata Diye Aur Har Chiz Ka Nafa Wa Nuqsan Aur Sare Halat Unko Talim Farma Diye. Dekho Tafsir Madarik Aur Yeh Bhi Malum Hua Ke Qayamat Tak Jis Chiz Ke Jis Qadr Naam Mukhtlif Zabano Me Hoge Wo Sare Hi Hazrat Adam Allaysallam Ko Bata Diye Gaye. Maslan Pani Ko Arbi Me Ma'an Kahte Hia Aur Farsi Me Aab Urdu Me Pani, Angrezi Me Water Hindi Me Jal, Aur Na Malum Kis Kis Zuban Me Kya Kya Kahte Hoge. Yeh Tamam Nam Unko Sikha Diye Gaye. Dekho Tafsir Kabir. Garz Ke Har Chiz Ko Unpar Zahir Farma Dia Aur Fazilat Ilmi Ki Bina Par Unko Apni Khilafat Ka Taaz Pehnaya Aur Farisato Ka Masjid Banaya Lekin Sath Hi Is Ayat Karima Me Naat Sarwar Kainaat ﷺ Bakhubi Zahir Ho Rahi Hai. Wo Is Tarah Ke Yeh Masla Muslam Hai Ke Huzur ﷺ Ulum E Ambiyah Ke Jamah Hai. Balke Jis Paigambar Allaysallam Ko Parwardigar Ne Jo Kuch Naimat Ata Farmai Huzur Hi Ke Dast E Aqdas Se Mili. Sarkar ﷻ Yeh Ambiyah Wo Ambiyah Hai Jinko Allah Ne Hidayat Di To Ap Bhi Un Hi Ki Rah Par Chalo Malum Hua Ke Huzur ﷺ Tamam Ambiyah Ke Sari Sifat Ke Jamah Hai.

Is Ayat Ke Yeh Mani Nahi Ke Ap Deen Me Agle Paigambaro Ki Ita'at Kijiye Ke Aqaid Me Ummati Ko Bhi Taqleed Najaiz Hai Khud Tahqeeq Karna Zaroori Hai Isliye Rab Ta'la Ne Quran Karim Me Tauheed Wa Risalat Hashar Nashr Par Aqli Dalail Qaim Farmate To Syed Ul Ambiyah Aqaid Me Duro Ki Taqleed Kyon Kar Kar Sakte Hai Rahe Deeni Amal Huzur ﷺ Ka Deen Unka Ibarat Scan Me Parde.

Lehaja Hoda Hum Se Ambiyah E Kiram Ki Zati Kamalat Murad Hai Huzur Ko Sukr Nuh, Sunnat E Ibrahim, Ikhlās E Musa Sidq E Ismail Sabr E Yaqub Wa Ayub Tuba Dawood Tawajah Sulemani Wa Isha Allaysallam Diye Gaye. Lehaja Iqtada Ke Mani Yeh Hai Ke Ap Jamah Kamalat E Ambiyah Ho Jaye.

Imaam Busiri Shara Qaseeda Burda Me Farmate Hai :

Tarjumah :

Yani Ese Mehboob Aap Azmat Ke Suraj Hia Aur Sare Paigambar Apke Tare Ke Sab Ne Ap Hi Se Lekar Andhere Me Ap Hi Ka Noor Logo Par Zahir Kia..

Molvi Muhammad Qasim Bani Madrsa Deoband Tahzir Ul Nas Me Likhta Hai Ke Ulum E Awalīn Wa Akhirīn Huzur Allayallam Ke Ilm Me Muḥtmaḥ Hai Jaise Ke Ilm Samḥ Ilm Basr Alhida Alhida Hai Magar Nafs Natqa Me Sab Jamah, Isi Tarah Yaha Huzur Allaysallam Alīm E Haqiqi Hai Aur Baqi Mabiyah Alīm E Bilfarz. Futua'atmakīyah Me Shaikh Ibne Arbi Daswe Baab Me Farmate Hai Hazrat Adam Allaysallam Huzur ﷺ Ke Pehle Khalifa Aur Naib Hai Un Qurani Ayat Aur Hadees Pak Aur Aqwal E Ulma Se Bakhubi Wajeh Hua Ke Hazrat Adam Allaysallam Ka Ilm Bawjud Is Qadr Wus'at Ke Humare Aqa Wa Maula Ke Ilm Ke Samandar Ka Ek Qatra Hai Ya Fitr Ki Ek Satar. Ab Huzur Allaysallam Ka Ilm Kis Qadr

Wasih Hai Yeh Ya To Huzur Jane Ya Unka Dene Wala Parwardigar Is Ki Tahqeeq Ainda Bhi Ayegi Phir Hazrat Adam Allaysalalm Ko Masjud E Malaika Banaya, Khilafat E Illahiyah Ka Taaj Inayat Kia. Yeh Sab Is Noor E Muhammadi Ki Barkat Se Hua Hazrat Adam Ki Paishani Me Jalwagar Tha Isi Noor Ko Haqiqatan Sajda Karaya Gaya, Isi Ke Tufail Yeh Ulum E Marhamat Hue Dekho Madarij Ul Nabuwat Jild 2.

Ayat

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رِعْنَا وَتُقُولُوا انْظُرْنَا وَاسْمِعُوا وَلِلْكَافِرِينَ

Surah Baqra Ayat 104

Aey Imaan Walo Raina Na Kaho Yun Arz Karo Ke Huzur Hum Par Nazar Rakhein Aur Pehle Hi Bagaur Sun Lo Aur Kafiro Ke Liye Dard Naak Ajaab Hai.

Bazahir Is Aya Me Musalmano Ko Roka Ja Raha Hai Aur Ek Chiz Ka Hukm Dia Jaa Raha Hai. Magar Dar Haqiqat Yeh Azmat Mustafa ﷺ Ki Chamkti Hui Ek Roshan Dalil Hai. Is Ayat Ka Shan E Nuzul Yeh Hai Ke Sahaba E Kiram Ka Dastur Yeh Tha Ke Jab Huzur ﷺ Kuch Kalam Farmate Aur Sahaba E Kiram Ki Samj Me Koi Kalma Na Ata To Arz Kare Raina Ya Rasoolallah Yah Habib ALLAH Is Kalam Me Humari Riayat Farmaye.

Yaani Humari Khatir Do Bara Farma Dijiye. Yeh Kalma Raina Yahud Ki Zuban Me Ek Gali Thi. Yahud Bhi Khidmat E Aqdas Me Yahi Kalma Buri Niyat Se Kahte They Is Par Yeh Ayat E Karima Nazil Hui Aur Musalmano Ko Yeh Kalma Bolne Se Rok Dia Gaya Aur Farmaya Ke Aey Musalmano Is Kalma Ki Bajaye Tum Unzurna Kaha Karo Yaani Agar Che Yeh Kalma

Naik Niyati Se Kahte Ho Aur Ache Mani Murad Lete Ho, Magar Yeh Yahud Ko To Is Ki Wajh Se Gusatakhi Ka Mauqa Mil Jata Hai. Subhan ALLAH Kia Azmat E Mehbubiyat Sabit Hui Ke Parwardigar E Aalam Ko Apne Mehboob Ki Shaan Is Qadr Bardhana Manzur Hai Ke Kisi Ko Esi Baat Kahne Ki Ijazat Nahi Deta Ke Jis Kalma Se Dusre Ko Badgumani Karne Ka Mauqa Mile. Is Masla Se Yeh Malum Hua Ke Huzur ﷺ Ki Shaan Me Koi Halki Bat Muh Se Niklna Agar Che Buri Niyat Se Na Ho Kkufar Hai. Fuqah Farmate Hai Ke Agar Kisi Ne Huzur ﷺ Ke Nalain Pak Ki Bhi Adna Gustakhi Ki Kafir Ho Gaya. Sharah Fiqah Akbar Me Imaam Abu Yusuf Rehamtullah Allay Ke Ek Waqiah Naqal Farmaya Ke Harun Rashid Ke Dastar Khawan Par Kadu Pak Kar Aya. Kisi Ne Kaha Kadu Huzur ﷺ Ko Margub Tha, Dusre Ne Kaha Lekin Mujhe Pasand Nahi Is Par Imaam Abu Yusuf Ne Qatal Ke Irade Se Talwar Nikal Li Aur Hukm Farmaya Ke To Murtad O Gaya Kyon Ke Tune Apni Be Ragbati Ka Huzur ﷺ Ke Muqabala Me Zikr Kia. Usne Tauba Ki Tab Chordha. Hazrat Yusuf Allay Salam Ke Daman Par Gulami Ka Dhaba Logo Ne Lagaya Ke Misr Walo Ne Samja Tha Ke Yeh Badhshah Misr Ke Gulam Hai, Parwardigar Alam Ne Ek Esi Qahat Sali Bheji Ke Tamaam Mulko Ke Log Apni Jaidadein Janwar, Sari Kainaat Farokhat Karne Ke Bad Akhir Apke Hath Par Khud Farokhat Ho Gaye. Aur Apne Sab Ko Azad Kar Dia. Ab Tamam Dunia To Apki Azad Karda Gulam Ho Gayi. Aap Sab Ke Aqa Ho Gaye. Ab Kon Tha Jo Unko Gulam Kahta. Is Se Malum Hua Ke Jin Logo Ne Us Zamana Me Huzur Allaysallam Ki Shan Me Kalmat Gustakhana Kahe Ya Chhape Bedeen Hai.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

بیشک ہم نے تمہیں حق کے ساتھ بھیجا خوشخبری دیتا اور ڈر سناتا اور تم سے دوزخ والوں کا سوال نہ ہوگا (ف ۲۱۷)

Beshak Humne Tumhe Haq Ke Sah Bheja Khuskhabri Dea Aur Dar Sunata Aur Tumse Dozakh Walo Ka Sawal Na Hoga.

Surah Bagea Ayat 119

Is Ayat Karima Me Huzur ﷺ Ke Boht Se Fazail Aur Maratib Ka Zikr Hai Awalan To Is Ayat Ka Maqsad Yeh Hai Ke Huzur ﷺ Ko Kuffaar Aur Munkrin Ki Halat Dekh Kar Ranj Wa Malal Hota Tha Taqaza Rehmat Yeh Tha Aur Mehboob Ki Arzoo Thi Ke Tamaam Log Imaan Le Aaye Aur Jannati Ban Jaye Aur Parwardigar E Alam Ka Mansha Yeh Tha Ke Mehboob Jo Tumhara Bad Gawah Aur Dushman Ho Wo Meri Jannat Ki Buh Bhi Na Paye. Kuffaar Ke Kufr Aur Zid Ko Dekh Kar Qalab E Pak Ko Sadma Pohcha Tha. Taskin Khatir Ke Liye Yeh Ayat Pak Nazil Farmai Gayi Ke Aey Mehboob Aapka Farz Tha Tablig Farmana Wo Apne Bakhubi Anjaam De Dia. Ab Apse Qayamat Ke Din Yeh Sawal Na Hoga Ke Log Imaan Kyon Na Laaye Ap Unke Jimedar Nahi Hai Ek Toh Yeh Hi Bardi Azmat Hai Ke Rab Ul Alamin Apne Habib Ka Dil Maila Hona, Gamgin Hona Pasand Nahi Farmata. Ab Ayat Dekho Pehla Jumla Yeh Hai Humne Apko Bheja Jis Se Malum Hua Ke Huzur ﷺ Ki Tashrif Aawari Khuda E Quds Ka Tohfa Hai. Bando Ke Liye Aur Samj Lo Badhshahi Tahfa Tahfo Ka Badhshah Hota Hai. To Tamaam Naimatein ILLAHIYAH Me Yeh Naimat Sab Se Afzal Hai, Dusre Bheji Jati Hai Wo Chiz Jo Pehle Se Apne Pass Ho. Malum Hua Ke Huzur ﷺ Dunia Me Tashrif Awari Se Qabl Apne Rab Ke Huzur Bargah E Khas Me Hazir Rahe Kis Qadr Hazir Rahe ? Is Ke Mutliq Ek Riwayat Tafsir Ruh Ul Bayan Me Zair Ayat (Ayat Scan Me Dekhe) Ek Baar Huzur ﷺ Ne Hazrat Jibrail Se Dariyafat Farmaya Ke Tumhari Umar Kis Qadr Hai ? Arz Kia Yeh To Main Nahi Bata Sakta Han Itna Janta Ho Ke Ek Tara 70 Hazar Sal Ke Bad Chamkta Tha Wo Tara Maine 72 Hazar Bar Dekha Hai. Irshad

Farmaya Wo Sitara Hum Hi They. Jo Zat Bargah E Khas Me Is Qadr Hazir Ho Uske Muratib Ka Kya Puchna. Til Bhi Phul Ke Pass Sirf Ek Rat Rah Kar Bas Jate Hai Aur Phul Ki Khushbu Hasil Kar Lete Hai To Huzur Karim ﷺ Kyon Na Sifaat E ILLAHIYAH Se Mausuf Ho Jao Shaikh Abdul Haq Rehamtullah Allay Ne Madrij Ke Khutba Me Farmaya Ke Huzur ﷺ Khuda Ki Sifat Se Mausuf Hai.

Miskaat Baab Fazal Al Zikr Me Farmaya Aauliyah ALLAH Khuda Ki Quwat Se Tasruf Karte Hai Aagey Farmaya. Aap Khali Nahi Aye Balke Tin Chizein Le Kar Aaye Haq Batein Le Kar Aaye. Momino Ke Liye Khush Khabariyah Aur Munkirin Ke Liye Ajaab Ki Khabarein Laaye Phir Farmaya Ke Aey Mehboob Dusro Ki Tarah Aap Se Yeh Sawal Na Hoga Ke Fulah Imaan Kyun Na Laya Aur Fulah Ne Naik Kam Kyon Na Kiye. Hadees Pak Me Hai Ke Har Ek Admi Se Sawal Hoga Ke Tumhari Aulad. Tumhari Biwi Tumhare Ma Tahat Log Naukar Chakar Kyon Na Hidayat Par Aaye Magar Aqa E Do Jahan Se Is Qisam Ka Koi Sawal Na Hoga. Niz Digar Ambiyah Ummat Qayamat Me Arz Karegi Ke Hum Tak Koi Paigambar Pohcha Hi Nahi, Paigambar Arz Karege Ke Humne Tere Ahkam Un Tak Pohcha Diye Ab Hazraat Paigambar Mudai Aur Unki Ummat Mudah Allay Aur Ummat E Rasoolallah ﷺ Ambiyah Ki Gawah Magar Kisi Be Deen Kisi Kafir Ki Ba Roz E Qayamat Yeh Jurat Na Hogi Ke Huzur ﷺ Ke Khilaf Yeh Kah Sake Aur Na Aap Se Ese Sawalat Hoge.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾٪

Surah Bakhra

Aey Humare Rab Aur Bhej Unme Ek Rasool Unhi Me Se Ke Unpar Teri Ayatein Tilawat Farmaye Aur Unko Teri Kitab Sikhaye Aur Pukhta Ilm Sikhaye Aur Unhe Khub Suthra Farma Dey Beshak Tu Hi Galib Hikmat Wala Hai.

Is Jaga Ta'amir Khana E Kabba Ka Zikr Farmaya Ja Rha Hai Ke Hazrat Ibrahim Wa Ismail Allaysallam Jab Khana E Kabba Ki Tamir Se Farig Hue Tab Unhone Bargah E ILLAHI Me Dua Farmai Ke ILLA Ul Almin Yeh Ghar To Humne Bana Dia. Ab Tu Is Ghar Ko Abad Karnbe Wala Aur Apne Bando Ko Paak Karne Wala Hai Ek Nabi Is Shahr E Makka Me Paida Farma. Yeh Dua Is Tarah Kabul Hui Ke Hazrat Ismail Allaysallam Ki Aaulad Se Shehar E Makka Me Hazrat Abdullah Ke Ghar Se Aur Hazrat Amina Ke Mubarak Pait Se Wo Aftab Risalat Chamka Ke Jiski Roshni Qayamat Tak Har Jagah Rahegi. Mishkat Sharif Bab Ul Fazail Ul Mursalim Me Hai Ke Huzur ﷺ Ne Famraya Ke Main Dua E Ibarahim Aur Bashrat E Musa Aur Apni Walida Majida Ka Khawab Hu.

Is Ayat E Sharifa Se Do Batein Malum Hue Ek To Yeh Ke Pehle Paigambaro Ne Huzur ﷺ Ki Duayein Mangi Aur Tamaney Farmai.

Dusre Yeh Ke Khana E Kabba Hazrat Khalil Ne Tamir Farmaya Magar Sahi Mayne Me Iski Azmat Wa Tazim Huzur Ke Dam Qadam Se Hui Aur Is Ghar Ki Abadi Huzur ﷺ Ki Badaulat Hui. Sab Jante Hai Ke Huzur ﷺ Ki Tashrif Awri Se Pehle Mushrikin Ne Khana E Kabba Me Bhut Rakh Kar Unki Pujayein Jari Ki Thi. ALLAH Ke Ghar Me Gair Ki Ibadat Hui. Baitullah Bhi Rasoolallah ﷺ Ki Amad Ka Intzar Kar Raha Tha Apke Ate Hi Qayamat Tak Ke Liye Wo Ghar Bhuto Ki Gandagi Se Paak Ho Gaya.

Baat Bhi Yah Hai Ke Kabba To Hai Baitullah Aur Huzur ﷺ Noorullah , Baitullah Me Noor Hi Ka To Ujala Hota Hai. Khana E Kabba To Kya Khuld Bari Ko Bhi Huzur Hi Ke Dumqadam Se Abadi Mili

*Taajub Ki Jaa Hai Ke Firdaus E ALA
Banaye Khuda Aur Basaye Muhammad ﷺ
Ala Hazrat*

Is Ayat Me Ek Bat Yeh Bhi Malum Hui Ke Huzur ﷺ ALLAH Ke Bando Ko Pa Farmate Hai, Kufar Se, Shirk Se, Gunaho Se, Har Ikhlaiqi Gandagi Se Agar Paaki Chahte Ho To Us Dariyah E Rehmat Me Gota Lagao Paak Ho Jaoge Paani Sirf Zahir Ko Pak Karta Hai Magar Rehamtullilalamin Ki Nazar Qalab Wa Nazar Zahir Wa Batin Sab Ko Paak Farmati Hai.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا ط

Surah Bakra Ayat 143

Aur Isi Tarah Humne Tumko Sab Ummato Me Afzal Kia Ke Tum Logo Par Gawah Ho Aur Ye Rasool Tumhare Nigehbaan Aur Gawah Ho. Is Ayat E Karima Me Bazair Ummat E Mustafa ﷺ Se Ki Tarif Farmai Ja Rahi Hai Lekin Zahir Hai Ke Ummat Ko Jo Kuch Bhi Izzat Mili Wo Is Aqa Ki Gulami Se Mili.

Is Ayat E Ke Chand Matlab Hai Ek To Yeh Ke Qayamat Ke Din Dusre Ambiyah Ki Ummatein Bargah E ILLAHI Me Arz Karegi Ke Khuda Ya Tera Koi Paigambar Hum Tak Nhi Pohcha Aur Na Kisi Ne Tere Ahkam Hum Tak Pohchaye Wo Ambiyah E Kiram Arz Karege Ke Khuda Wand Yeh Jhoote

Hai Humne Tere Sare Ahkam Inko Sunaye Bataye. Magar Yeh Imaan Na Laaye. Ambiyah E Kiram Ko Hukm E ILLAHI Hoga Ke Ap Apne Dawe Par Koi Gawha La Dey Wo Hazraat Ummat E Muhammadur Rasoolallah ﷺ Ko Apni Gawahi Me Paish Karege Yeh Ummat Gawahi Degi Ke Khudaya Tere Paigambaro Sache Hai Aur Yeh Kuffar Jhoote Hai. Waqai Un Hazrat E Ambiyah Ne Tablig Farmai Thi. Is Par Kufaar Aitraz Karege Ke Tum To Humare Zamana Me Maujud Na They. Saikdo Baras Ke Bad Paida Hue Bagair Dekhe Gawahi Kis Tarah De Rahe Ho. Musalmaan Arz Karege Ke Humne Dekhne Wale Se Suna Hai Yani Apne Paigambar Allaysallam Se, Musalmaano Ki Tasdeeq Farmane Ke Liye Huzur ﷺ Tashrif Layege Aur Arz Karege Ke Khuda Wand Waqai Hummne Inse Farmaya Tha Ke Gujisata Paigambaro Ne Apni Apni Qaum Ko Tablig Farmai Thi. Is Gawahi Par Ambiyah E Kiram Ke Haq Me Deegri Hogi.

Is Waqiah Ka Is Ayat E Pak Me Zikr Hua Hai Is Se Chand Faide Hasil Hue Ek To Yeh Ke Ummat (Yani Musalman) Sare Paigambaro Ki Gawahi Hai Aur Mudai Gawah Se Boht Mohbbat Karta Hai Jis Se Malum Hua Ke Tamaam Paigambaro Ki Mehboob Hai Yeh Ummat. Dusre Yeh Ke Huzur ﷺ Ki Do Gawawaiyah Hogi. Ek To Yeh Ke Musalmaan Thik Kah Rahe Hai, Dusre Yeh Ke Yeh Log Gawahi Ke Qabil Hai. Fasiq, Fajir, Badkar Wagera Nahi Hai. (Badkar Ki Gawahi Sharan Qabul Nahi Hoti) Warna Allaikum Baqa'da Ilmi Nahi Banta. Ala Is Liye Farmay Gaya Ke Yaha Tashid Me Raqib Ke Mani Shamil Hai. Lehaja Huzur ﷺ Ne Jis Ke Imaan Ki Gwahi De Di Wi Waqaii Jannati Hai.

Sideeq Wa Farooq Radiallahu Tala Anhuma Ka Imaan Qtai Hai Ke Iski Gawahi ALLAH Ne Di. Iska Munkir Rab Ka Munkir Hai Is Ayat Ke Dusre Mani Yeh Bhi Ho Sakte Hai Aey

Musalmano Dunia Me Tum Sab Ke Gawah Ban Sakte Ho Isilye Islami Adalat Me Musalmaan Ki Gawahi Kafir Ke Muqdamama Me Mani Jayegi, Magar Kafir Ki Gawahi Musalmano Ke Muqdamama Me Qabul Nahi Hogi Yeh Is Ummat Ki Sharafat Aur Izaat Hai Tisre Mani Yeh Is Ayat Ke Yeh Bhi Ho Sakte Hai Ke Agar Musalmaan Kisi Shakhs Zinda Ya Murda Ko Acha Jane Wo ALLAH Ke Nazdeek Bhi Acha Hai Aur Agar Musalmaan Kisi Ko Bura Jane Wo ALLAH Ke Nazdeek Bhi Hai Bura Hai Mishkat Bat Ul Mashhi Bal Janaza Me Hai Ke Ek Mayyat Huzur ﷺ Ke Samne Se Guzri Musalmano Ne Uski Tarif Ki, Sarkar Ne Farmaya Iske Liye Jannat Wajib Ho Gayi.

Dusri Mayyat Guzri Musalmano Ne Uski Burai Ki Farmaya Ke Iske Liye Jahannum Wajib Ho Gayi. Phir Farmaya Ke Tum Zamin Me ALLAH Ke Gawah Ho. Lehaja Jis Musalmaan Ko Aam Musalmaan Waliallah Jane Wo Waqai ALLAH Ka Wali Hai. Is Ayat Se Yeh Bhi Malum Hua Ke Jo Chizz Shariat Me Manah Na Ho Aur Musalmaan Isko Sawab Ka Kaam Jane Wo ALLAH Ke Nazdik Bhi Sawab Hai, Jaise Ke Mehfil E Milaad Pak Aur Digarkar Khair Niyaz Fatiah Wagera.

Hadees Paak Me Hai :

Jis Kar Khair Ko Musalmaan Acha Samje Wo ALLAH Ke Nazdik Bhi Acha Hai. Musalmaan Har Chiz Me Aur Dono Jahan Me ALLAH Ke Gawah Hai.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ ط

Surah Bakra

Hum Dekh Rahe Hai Barbar Tumhara Asaman Ki Taraf Muh Karna To Zaroor Hum Tumko Pher Dege Us Qibklla Ki Taraf Jis Me Tumhari Khushi Hai Abhi Apna Muh Pher Do Masjid E Haram Ki Taraf.

Is Ayat E Karima Me Bazahir Namaz Ka Qibla Badlne Ka Hukm Ho Rahha Hai. Magar Nazar Nazar E Imaanii Se Dekha Jaaye Toh Huzur ﷺ Ki Is Qadr Shaan Ka Izhar Ho Raha Hai Ke Subhan ALLAH Ayat Farma Rahi Hai Ke Huzur ﷺ Kabba Ke Bhi Kabba Hai Sab Ka Kabba Aur Hai Kabba Ka Kabba Aur Hai.

Is Ayat Ki Shaan E Nuzul Yeh Hai Ke Makka Mukrama Me Meraj Ki Raat Namaz Farz Hui Aur Kabba Sharif Qibla Namaz Muqrar Hua Hizrat Ke Bad Bajaye Kabba Sharif Ke Bait Ul Muqdas Ki Taraf Namaz Padne Ka Hukm Hua. Yeh Hi Yahudio Nasra Ka Qibla Thaaa Is Par Yahudi Tana Dete They Ke Huzur ﷺ Tamaam Ahkam Me To Humari Mukhalifat Karte Hai Magar Humare Qibla Ki Taraf Namaz Padte Hai. Is Aitraz Ki Wajh Se Niz Isliye Kabba Muazamah Hazrat Ibrahim Allaysallam Ka Banaya Hua Hai Aur Huzur ﷺ Ibrahim Hai.

Huzur Allaysallam Ki Khawaish Yeh Thi Ke Humara Qibla Phir Kabba Muazamah Hi Ban Jaye, Satra Mahine Ho Chuke They Bait Ul Muqdas Ki Taraf Namaz Padte Padte Ek Din Hazrat Jibrail Allaysalam Se Farmaya Ke Jibrail Humara Dil Chahta Hai Ke Hum Kabba Sharif Hi Ki Taraf Namaz Pardha Kare, Hazrat Jibrail Ne Arz Kia Ke Ya Habib ALLAH Main Banda E ILLAHI Ho Bagair Hukm Kuch Bhi Nahi Arz Kar Sakta, Haan Huzur Habibullah Hia Apki Dua Kabhi Bhi Rad Nahi Hoti. Huzur ﷺ Dua Farmaye Yeh Arzz Karke Hazrat Jibrail Allaysallam Chale Gaye. Huzur Syed Alam ﷺ Ne Wahi Ke Intzar Me Sar Mubarak Asaman Ki Taraf Utha Utha

Kar Dekhna Shuru Kia Ke Shayad Ab Wahi Ati Ho Qibla Badlne Ke Liye Parwardigar E Alam Ne Yeh Mehbubana Ada Nihayat Hi Pasnad Farmai Aur Is Ayat Me Irshad Farmaya Ke Aey Mehboob Apki Is Pyari Ada Ko Hum Dekh Rahe Hai Ke Aap Barbar Apna Sar Mubarak Asaman Ki Taraf Utha Rahe Hai. Acha Hum Isko Apka Qibla Banaye Dete Hai Jaisy Mehboob Tum Chaho

(Ruh Ul Bayan Yahi Ayat)

Inki Chatun Kya Phiri Sara Zamana Phir Gaya.

Is Se Chand Fayde Hasil Hue. Ek To Yeh Ke Tamam Qanun Ke Paband Hai. Aur Qanun Marzi E Mehboob Ka Mantzir. Dusre Yeh Ke Kabba Ko Jo Yeh Izzat Mili Ke Tamaam Auliyah Gaus Wa Qutub Iski Taraf Gardane Jhuka Diye. Yeh Mehboob Ke

Sadqe Se Mili Unki Marzi Ne Kabba Ko Qayamat Tak Ke Liye Qibla Bana Dia. Tisri Yeh Ke Kabhi Sajda Karne Wala Masjid Se Afzal Hota Hai. Hazrat Yaqub Allaysalam Ne Yusuf Allaysallam Ko Sajda Farmaya. Halake Yaqub Allaysallam Yusuf Allaysallam Se Afzal Hai. Isi Tarah Huzur Allaysallam Ne Kabba Ki Taraf Sajda Farmaya. Magar Huzur ﷺ Kabba Se Afzal Hai.

Masla : Agar Koi Shakhs Nuna Farz Ya Nafal Pardh Raha Ho Usko Huzur ﷺ Awaaz De Toh Wajib Hai Ke Namaz Chordh Kar Khidmat E Aqdas Me Hazir Ho.

(Miskat Shareef Baab Fazail E Quran) Iski Behas Is Ayat Ke Ma Tahat Ayegi. (Ayat Scan Me Dekhe) Baaz Ke Nazdik To Yeh Hukm Hai Ke Agar Namzi Namaz Chordhh Kar Huzur ﷺ Ki Khidmat Me Jaye Tamaam Kam Kar Aye Kalam Bhi Huzur

ﷺ Se Kare. Kabba Pak Se Ssina Phir Pher Jaye Magar Namaz Na Jayegi. Namaz Hi Me Rahega. Dekho Qustlani Sharah Bukhari Kitab Ul Tafsir Suran Anfal Tahat Ayat ____ Kyon Ke Agar Che Sina Namazi Ka Qibla Se Phira Magar Kidhar Phira ? Idhar Jo Ke Qibla Ke Bhi Qibla Hai. Agar Che Namazi Ne Kalam Kar Lia Magar Kis Se Kia, Unse Kia Jinko Salam Karna Namaz Me Wajib Hai.

Khana E Kabba Ne Bhi Huzur ﷺ Ki Wiladat Ki Shab Maqam E Ibrahim Ki Taraf Sajda Kia. Dekho Madarij Ul Nabuwaat Jild 2

Sabit Hua Ke Huzur ﷺ Kabba Ke Bhi Kabba Hai

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ط

Yeh Rasool Hai Ke Humne Un Me Ek Dusre Par Afzal Kia Un Me Kisi Se ALLAH Ne Kalam Kia Aur Koi Hai Jise Sab Par Darjo Me Buland Kia.

Is Ayat E Karima Me Irshad Hua Hai Ke Dunia Me Khalq Ki Hidayat Ke Liye Ambiyah E Kiram Ko Jo Bheja Gaya Yeh Hazraat Ek Darja Aur Ek Hi Martaba Ke Nahi Balke Baz Ko Baz Par Fazilat Hai Koi Kalimullah Hai Aur Koi Khalilullah Koi Jabiullah Hai To Koi Ruhullah Aur Baz Ese Paigambar Tashrif Laye Jinko Boht Se Darjaat Parwardigar Ki Taraf Se Ata Hue.

Mufsinin Farmate Hai Ke Us Se Murad Humare Huzur ﷺ Hai To Ayat Ka Matlb Yeh Hua Ke Huzur ﷺ Ko Wo Wo Darje Ata Hue Jo Kisi Ke Waham Wa Khayal Me Nahi Aa Sakte Ya To Ata Farmane Wala Rab Jane Ya Lene Wala Mehboob Jane ﷺ.

Han Itna Zaroor Sabit Hua Ke Sare Kamalat Jo Aur Paigambaro Ko Ek Ya Do Do Mile, Huzur ﷺ Ko Wo Sab Hi Mile Aur Jayda Bhi.

Huzur ﷺ Ke Maratib Ka Zikr Karna Insani Taqat Se Bahar Hai Bataur E Ajmal Wa Ikhtsar Arz Karta Hu Digar Ambiyah E Kiram Kisi Khas Qaum Ki Taraf Bhejate Jate Thy, Magar Huzur ﷺ Ki Nabuwat Sab Ke Liye Aam Hai Jis Ka Parwardigar Rab Hai Us Ke Liye Huzur ﷺ Ki Sifat Hai Rehmatullilalamin Huzur ﷺ Nabiyon Ke Bhi Nabi Hai. Tamam Paigambar Huzur ﷺ Ki Ummati Hai Aur Muqtadi Iski Tafsil (Ayat Scan Me) Ki Aayat Me Ayegi Huzur ﷺ Khatam Ul Nabiyyin Hai Ke Apke Bad Koi Bhi Nabi Nahi Aa Sakta. Huzur ﷺ Sahib E Meraj Hai Kisi Paigambar Ko Meraj Nahi Hui.

Tamaam Ambiyah Har Kam Me Marzi E ILLA Ke Khawaha Hai, Lekin Parwardigar E Alam Huzur ﷺ Ki Raza Chahta Hai Jaisa Ke Pehli Ayat Se Malum Ho Gaya. Farmate Hai : Ayat Scan Me

Aur Paigambaro Ko Chand Mujizat Diye Jate They. Magar Huzur ﷺ Ko Beshumar Maujizat Diye Gaye, Balke Khud Huzur ﷺ Az Sar Ta Pa Maujiza Hai. Huzur ﷺ Ki Kitab Yani Quran Tamaam Kitabo Ko Naskh Karne Wali Hai Magar Us Ko Koi Bhi Mansukh Nahi Kar Sakta. Qayamat Me Shifat E Kubra Ka Sehra Huzur ﷺ Ke Sar Par Banda Jayega Apki Ummat Tamam Ummato Se Afzal Hai. Wagera Wagera.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ

Surah Bakra Ayat 255

Tarjumah : Wo Kon Hai Jo Uske Yaha Sifarish Kare Be Uske Hukm Ke Janta Hai Jo Kuch Unke Aage Hai Aur Jo Unke Piche Hai Aur Wo Nahi Pate Uske Ilm Me Se Magar Jitna Wo Chahe.

Yeh Kalimat Paak Ayat Ul Kursi Ke Tin Jumle Hai. Ayat Ul Kursi Me Awal Se Akhir Tak 11 Sifaat E Illahiyah Bayan Hue Tafsir Ruh Ul Bayan Me Ayat Ul Kursi Ki Tafsir Me Hai مَنْ ذَا

الَّذِي Se بِمَا شَاءَ ۚ Tak Tin Ausaf Huzur ﷺ Ke Hai. Is Se Pehle 5 Sifat E ILLAHI Hai Aur Un Ke Bad Tin Sifaat Illahiya Bayan Hue Aur Darmiyan Me Tin Sifaat E Mustafa Bayan Hue Jaisy Ke Kalma E Taiba Mee Aage Piche ALLAH Ka Naam Hai Aur Bich Rasoolallah ﷺ Ka. Pehle Jumla Me Huzur ﷺ Shafa'at E Kubra Ka Zikr Hua Ke Qayamat Me Pehla Waqt Jabke Mau Shuma To Kya Ambiyah E Kiram Bhi Nafsi Nafsi Farma Dege. Us Waqt Agar Koi Zat Karim Bargah E ILLA Me Izan Pakar Shafa'at Farmane Wali Hai To Wo Sirf Huzur ﷺ Hi Ki Zaat Hai. Phir Jab Darwaza Shafa'at Huzur ﷺ Ke Hath Par Khul Gaya Toh Ulma Wa Mashaik, Chote Bache Kabba Muazamah, Quran Karim, Mah E Ramzan Sab Hi Shafa'at Karege.

*Faqat Itna Sabab Hai Inqaat E Bazm E Mehshar Ka
Ke Unki Shaan E Mehboobi Dikhai Jaane Wali Hai*

Magar Darwaza Usi Hath Se Khulega. Khayal Rahe Ke Shafa'at Ki Char Suratein Hai. Barde Ki Chote Se Jaisy Collector Tahsildar Se Kisi Ki Shifarish Kare, Barabar Wale Ki Barabar Wale Se Jaisy Collector Sashan Jaz Se Kisi Ki

Shifarish Kar De Chote Ki Barde Se Magar Dhuns Ke Sath Is Khayal Se Ke Agar Hakim Ya Sultan Ne Meri Baat Na Mani To Me Hukumat Me Gardbard Macha Duga Yeh Tino Shafa'atein Rab Ki Bargah Me Namumkin Hai. Kufaar Isi Shafa'at Ke Mu'atqad They Yaha Is Ki Nafi Ho Rahi Hai. 4thi Shafa'at Chote Ki Sifarish Karna Kisi Barde Ki Bargah Me Mehz Uski Mohbbat Wa Karam Ki Bina Par Use Shafa'at E Bila Izan Kahte Hai Mehbubaan E Illahiyah Yahi Shafa'at Karege.

Dusre Jumle Me Irshada Hua Ke Wo Shafih Ul Muznabiyin Un Logo Ke Aage Piche Ke Halat Jante Hai Yani Yeh Bhi Jante Hai Ke Dunia Me Ye Kis Hal Par They. Musalmaan Thy, Kafir Thy, Munafiq Thy Aur Yeh Bhi Jante They Ke Aainda Kya Hoga. Jahannumi Hai Ya Ke Jannati. Agar Jahannumi Hai To Kis Tabqa Ke Layaq Hai Aur Agar Jannati Hai To Kis Darja Me Rakhe Jayege, Jannat Ul Firdaus Me Ya Jannat Ul Adan Me Ya Kisi Aur Jagah Aur Yeh Janana Zaroori Bhi Hai Kyon Ke Agar Tabib Marij Ke Marz Ko Na Pehchane Aur Yeh Na Samj Sake Ke Qabil E Ilaaj Hai Ya Nahi To Wo Ilaaj Kya Karega. Is Tarah Agar Shafih Ul Mujnabiyin Qabil E Shafa'at Aur Na Qabil E Shafa'at Ko Na Pehchane To Wo Shafa'at Kis Tarah Farmayege Dunia Me Bhi Huzur ﷺ Ne Boht Se Logo Ke Jahannumi Ya Jannati Hone Ki Khabar Di Ashara Mubrshara Hazrat Fatimah Zahra, Hazrat Hasnain Karimain Radiallahu Talah Anhum Ke Jannati Hone Ke Elawa Yeh Bhi Baya Ke Fatimah Jannati Biboyon Ki Sardar Hai, Imaam Hasan Wa Husain Jannati Naujawano Ke Sardar Hai. Jihad Me Ek Musalman Boht Shidat Se Kafiro Ko Mar Raha Hai Baz Sahaba E Kiram Ne Uski Tarif Ki Farmaya Ke Yeh Sab Kuch Hai Magar Wo Jahanummi Hai Akhir Kar Usne Akhir Waqt Khudkhusi Ki. Miskhat Baab Ul Imaan Balqadr Me Hai Ke Ek Bar Huzur ﷺ Apne Dono Mubarak Hatho Me Do Kitabein Liye

Hue Sahaba E Kiram Ki Majlis Me Jalwagar Hue Aur Farmaya Ke Is Kitab Me To Jannati Logo Ke Naam, Unke Bapo Ke Naam Unke Qabilo Ka Zikr Hai Aur Dusri Me Dozakhiyon Ke Naam Aur Qabila Wagera Mazkur Hai Aur Akhir Me Unka Total Laga Dia Gaya Ke Kul Jannati Itne Aur Dozakhi Itne. Wo Jo Ek Hadees Me Aya Hai Ke Munafiqin Hauz E Kausar Par Aate Hue Roke Jayege To Hum Farmayege Ke Aey Fariston Inko Aane Do, Yeh To Mere Sahaba Hai, Farisatein Arz Karege Ke Apko Nahi Malum Inhone Apke Bad Kya Kia.

Yeh Tamaam Guftagu Mehaz Un Bedino Ko Saharminda Karne Ke Liye Hai Warna Yaha To Huzur ﷺ Khabar De Rahe Hai Aur Waha Yad Na Rahe Yeh Kyonkar Mumkiin Hai Iski Puri Bahas Humne Apni Kitab Ja Al Haq Me Ki Hai Jo Shaya Ho Chuki.

Tisre Jumla Me Irshad Hua Hai Aur Wo Log Us Shafih Ul Mujnabiyin Ke Ilm Me Se Nahi Pate Magar Jitna Wo Shafiul Mujnabiyin Chahe Yani Huzur ﷺ Ke Ilm Ko Wali, Qutub Wa Gaus Balke Ambiyah E Kiram Aur Faristein Wagera Gair Nahi Sakte Han Jis Qadr Huzur ﷺ Hi Chahe Unko Bata Dey Haqiqat Yeh Hai Ilm E Musatafa Ek Samandar Hai Aur Us Samandar Se Lene Wale Mukhlif Zarf Rakhte Hai. Lote Wala Lota Bhar Pani Us Se Lata Hai Aur Gharde Wala Gharda Bhar Aur Mushk Wala Mushk Bhar Aur Koi Faqat Chulu Bhar Pani Us Se Lata Hai Aur Koi Badnasib Waha Se Bhi Mehrum Hi Ata Hai Sidiq E Akbar Aur Faruq E Azam Wa Ushan Gani Wa Haider E Karaar Radiallahu Ta'la Anhum Ek Hi Samandar Musatafa ﷺ Se Faiz Lene Wale Hai Magar Baqadr Bardasht Har Sahab Ne Lia Qasida Burda Me Isko Khub Bayan Farmaya Hai.

Is Ayat Me Huzur ﷺ Ki Shafa'at Aur Ilm Aur Ata Ka Boht Wazahat Ke Sath Zikr Hua Hai ﷺ.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ

رَحِيمٌ ﴿٣١﴾

Surah Al Imraan Ayat 30

Roman Urdu :

Aey Mehboob Tum Farma Do Ke Agar Tum ALLAH Ko Dos Rakhte Ho To Meri Farmanbardar Ho Jao ALLAH Tumko Dost Rakhega Tumhare Gunah Bakhsh Dega Aur ALLAH Bekhshane Wala Meharbaan Hai.

Is Ayat Karima Me Logo Ko Khudaari Ka Rasta Bataya Gaya Hai Aur Us Se Mehboob Kibriyah ﷺ Ki Shaan E Aali Ka Achi Tarah Zahoor Ho Raha Hai. Mushrikin Makka Kaha Karte They Ke Hum To ALLAH Ke Pyare Hai Aur Sabko Hukm Dia Gaya Ke Agar Tum Waqai Khuda Ki Mohbbbat Rakhte Ho To Mere Mehboob Ki Gulami Karo Phir Yeh Hoga Ke Abhi To Tum Khuda Ke Chahne Wale Bante Ho Aur Khuda Ko Apna Mehboob Batate Ho Magar Phir Khuda Tumhara Chahne Wala Hoga Aur Tum Us Ke Mehboob Aur Tumhare Gunah Bhi Bakhsh Dega.

Is Ayat Se Bakhubi Malum Hua Ke Gulami E Musatafa Se Mardud Bhi Mehboob E Khuda Ban Jata Hai Aur Gunahgaar Magfir Ho Jata Hai.

*Gunahgaaro Pe Jab Luft Apka Hoga
Kia Bagair Kia Be Kia Kia Hoga*

Itebah Kahte Hai Piche Piche Chalne Ko, To Ayat Me Bataya Ja Rha Hai Ke Agar Mohbbat E ILLAHI Chahte Ho To Mehboob Ke Piche Piche Chale Aao Na To Bhai Ban Kar Barabar Aao Aur Na Bawa Ban Kar Aage Chalo Balke Gulam

Ban Kar Piche Chale Aao. Wo Dabba Rail Ka Safar Karta Hai Jo Engine Ke Piche Lag Jata Hai Aur Jo Engine Se Aage Lagta Hai Wo Shant Ho Kar Waha Hi Rah Jata Hai. Firstclass Ka Dabba Agar Engine Se Kata Hua Ho To Usme Koi Nahi Bethata Na Koi Kiraya Deta Hai Aur Agar Third Calss Ka Dabba Engine Se Jurd Jaye To Usme Har Koi Bethane Ki Koshish Karta Hai Malum Hua Ke Dabba Ki Apni Koi Qimat Nahi Balke Engine Ke Piche Lage Jane Ki Qadr Wa Qimat Niz Engine Yeh Nahi Dekhta Ke Mere Piche Daba Kaisa Hai. Wo To Yeh Dekhta Hai Ke Mujh Se Kardi Mili Hai Ya Nahi. Dabba Third Ho Ya Second Ya First Sab Ko Ek Hi Rafar Se Le Jata Hai Bashart Ke Dabba Line Par Goya Engine Ba Zuban Haal Kahta Hai Ke Aey Dabba To Agar Che Kamzor Sahi Me Qawi Ho. Isi Liye Quran Karim Ne Farmaya Scan Me Arbi Dekhe Khwa Kaise Hi Ho Mere Piche Chale Aao Hum Tumko Nahi Dekhte Hum Apne Ko Apni Nisbat Ko Dekhte Hia.

Ita'at Tin Tarah Ki Hoti Hai. Ita'at Dar Ki Ita'at Lalach Ki, Ita'at Mohbbat Ki, Yaha Maqsud Hai Mohbbat Ki Ita'at. Kyon Ke Dar Ya Lalach Ki Ita'at To Munafiqin Bhi Karte They. Isiliye Is Ayat Ko Mohbbat Se Shuru Famaya Gaya. Khayal Rahe Ke Mohbbat Tin Qisam Ki Hai. Chote Se Mohbbat. Dusri Barbar Wale Se Mohbbat , Tisre Barde Se Mohbbat Jo Mah Azmat Ke Ho, Arbi Ibrat Se Malum Hua Ke Mohbbat Ma Azmat Honi Chaiye. Phir Azmat Do Qism Ki Hai Deeni Aur Duniyaw. Arbi Ibarat Scna Me Dekhe Se Malum Hua Ke Huzur Ki Azmat Deni Chaiye. Yani Risalat Ki Bina Par Mehboob Wa Azmat Chaiye Na Ke Barda Bhai Samj Kar.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا ط
 قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

Roman Urdu Tarjumah :

Aur Yad Karo Jab ALLAH Ne Paigambaro Se Unka Ahad Lia Ke Jo Main Tumko Kitab Du Aur Hikmat Du Phir Tashrif Laye Tumhare Pass Wo Rasool Jo Tumhari Kitabo Ki Tasdiq Farma De To Tum Zaroor Zaroor Us Par Imaan Lana Aur Zaroor Zaroor Uski Madad Karna, Farmaya Kyon Tumne Iqrar Kar Lia Aur Is Par Mera Bhari Zima Le Lia. Sab Ne Arz Kia Ke Humne Iqrar Kia Farmaya Ke To Ek Dusre Par Gawah Ho Jao Aur Main Khud Tumhare Sath Gawaho Me Hun.

Is Ayat Karima Me Ahad Wa Paiman Ka Zikr Farmaya Gaya Hai Jo Mishaq Ke Din Hazrat Ambiyah Se Lia Gaya Tha. Magar Us Se Huzur ﷺ Ki Wo Azmat Sabit Hoti Hai Jiska Andaza Namumkin Hai.

Ahad Ka Qaza To Yeh Hai Ke Hazrat Adam Allaysallam Jannat Se Hindustaan Colmbo Pahard Par Bheje Gaye Aur Hazrat Hawa Jida Me Utari Gayi 300 Baras Ke Bad Huzur ﷺ Ke Namki Barkat Se Tauba Kabul Hui Ji Ka Waqiah Bayan Ho Chuka. Tab Nauman Pahard Par Unki Pushat Se Unki Sari Aulado Ki Rawa'atin Nikali Gayi Aur Un Ruho Se Tin Tarah Ke Ahad Liye Gaye. Ek To Tamam Makhluq Se Kaha Ke Arbi Ibrat Scan Me Dekhe. Yani Kya Main Tumhara Rab Nahi Hu, Sab Ne Arz Kia Ke Haan. Dusra Ulma Se Ahad Lia Gaya Ke Tamam Ahkam E ILLAHI Ki Tablig Karna, Tisra Ambiyah E Kiram Se Jiska Is Ayat Me Zikr Haii, Ius Ahad Ka Is Tarah

Zikr Kia Gya Ke ALLAH Ta'la Ne Garoh Ambiyah Se Is Us Roz Irshad Famraya Tha Ke Aey Giroh Ambiyah Jab Me Tum Ko Kitab Ata Farmao Aur Nabuwat Ka Taaj Tumhare Sar Par Rakh Du Aur Apne Bando Ko Tumhara Ummati Aur Taabadar Bana Du, Phir Jabke Tumhari Nabuwat Ka Aftaab Puri Tarah Chamak Raha Ho Aur Tumhare Naam Ka Danka Baj Raha Ho. Agar Ain Usi Halat Me Humara Yeh Nabi Akhir Zama Dunia Me Jalwa Gar Ho Jaye To Tumhara Farz Hoga Ke Tum Apni Apni Ummato Ke Is Mehboob Akhirul Zama Ke Ummati Ban Jao. Is Mehboob Ke Ate Hi Tumhara Deen Mansukh Hoga. Tumhari Kitab Mansukh Hogi, Tumko Unka Khidmat Gaar Aur Ma'awan Banana Hoga. Kaho Kya Yeh Tumko Yeh Manzur Hai ? Tamam Ambiyah Ne Bakhushi Manzur Kia. Iqrar Karne Par Bhi Ahad Khatam Na Farmaya. Aacha Is Par Ek Dusre Ke Gawah Ban Jao. Yani Adam Hazrat Nuh Allaysallam Wagera Par Gawah Ho Aur Wo Hazrat Adam Allaysallam Par Phir Bhi Bat Khatam Na Hui. Farmaya Humari Shahi Gawahi Bhi Is Me Shamil Hai. Hum Bhi Tumahre Is Iqrar Par Gawah Hai. ALLAH Janta Hai Is Me Kya Raaz Hai Ke Apni Rabubiyat Ka Iqrar Karaya To Gawahi Ki Pabandi Na Hui Sab Ne Faqat Bala Yaani Haan Kah Dia Khatam Hui. Magar Yaha Iqrar Bhi Karaya Gawahi Bhi Li Aur Is Sare Waqiah Par Shahi Gawahi Bhi, Rab Ta'la Ke Ilm Me Tha Ke Koi Bhi Nabi Huzur ﷺ Ka Zamana Na Payege. Phir Bhi Yeh Iqrar Le Lia Ke Agar Yeh Paigambar Aa Jate To Hum Unke Ummati Banjate Kam Az Kam Har Nabi Ka Is Par Imaan Rahe. Niz Unki Ummatein Is Waqiah Ko Sun Kar Agar Huzur ﷺ Ka Zamana Paye To Imaan Laa De. Niz Shab E Meraj Me Sare Ambiyah E Kiram Ne Is Iqrar Nama Ko Sabit Kar Dia Ke Sab Ne Muqtadi Ban Kar Bait Ul Muqdas Ki Zamin Paak Me Imaam Ul Harmain ﷺ Ke Piche Namaz Ada Ki.

*Namaz E Asra Me Tha Yahi Sar Aya Ho Mani Awal Aakir
Ke Dast Basta Piche Hazir Jo Saltnat Aage Kar Gaye They*

Subhan ALLAH Wo Namaz Bhi Kis Lutf Ki Namaz Hogi. Jis Me Ambiyah Muqtadi Syed Ul Ambiyah Imaam Malika Naqib Safar Asaman Ki Tayari Goyah Ke Namaz Safar Is Dhum Se Ho Rahi Hai. Niz Hazrat Isa Allaysallam Is Hi Iqrar Nama Ki Tahmil Ke Liye Akhir Zamana Me Huzur ﷺ Ke Ummati Hokaar Zamin Par Ayege Aur Deen E Rasool ﷺ Ki Hifazat Aur Imdad Farmayege. Is Ummat Ko Dushamno Se Bachayege.

Yeh Bhi Samjana Chaiye Ke Huzur ﷺ Ki Maujudgi Me Tamaam Paigambaro Ke Deen Kyon Mansukh Kar Diye Gaye. Dunia Ka Tada Hai Ke Har Chiz Apni Asal Par Pohch Kar Thehar Jati Hai Balke Apne Aap Ko Us Asal Me Gum Kar Deti Hai. Raat Bhar Tare Jagmagate Hai Magar Jaha Suraj Nikla Sab Chhup Gaye Sab Taro Me Suraj Hi Ka Noor Tha. Tamaam Dariyah Samandar Ki Taraf Bhage Jate Hai. Kyon Ke Har Dariyah Samandar Se Bana Hai. Samandar Se Badal Aya Pahado Par Barish Ban Kar Ya Barf Ban Kar Gira, Is Se Dariyah Bana Dariyah Apni Asal Ki Taraf Bhaga. Esa Bhaga Ke Jis Pal Ne Darkhat Ne Kisi Imarat Ne Is Ko Rokna Chaha Us Ko Bhi Gira Dia, Magar Jaha Samandar Ke Qarib Pohcha Shor Jata Raha, Rawani Me Kami Ho Gayi, Aur Jab Samandar Se Mila To Is Tarah Fana Aur Ghum Ho Gaya Ke Goyah Tha Hi Nahi.

Isi Tarah Tamaam Ambiyah E Kiram Tare Hai Huzur Aftab, Huzur Ko Quraan Me Farmaya Gaya
Ya Tamam Ambiyah Dariyah Hai Huzur ﷺ Un Dariyah Ke Samandar, Tamaam Nabuwatein Idhar Hi Chali Aa Rahi Thi Faroni Hamani, Namurdi Harzar Han Taqatein Samne Aaye

Unko Paash Passh Kar Dia. Magar Samandar E Nabuwat Ko Pakar Sab Ne Apne Ko Is Me Ghum Kar Dia.

Is Ayat Se Malum Hua Ke Sare Paigambar Allaysallam Ke Ummati Aur Huzur ﷺ Nabi Ul Ambiyah.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Roman Urdu Tarjumah :

Beshak ALLAH Ka Barda Ahsan Hua Musalmano Par Ke Un Me Unhi Me Se Ek Rasool Bheja Jo Unpar Iski Ayatein Pardta Hai Aur Unko Paak Farmata Hai Aur Un Ko Kitab Wa Hikmat Sikhata Hai Aur Wo Zaroor Is Se Pehle Khuli Gumrahi Me They.

Surah Al Imraan Ayat 158

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Khuli Hui Naat Ha, Kyon Ke Khuda E Quds Ne Insano Ko Is Qadr Naimatein Ata Farmai Hai Ke Unka Shumar Bhi Insan Nahi Kar Sakta, Aur Har Naimat Esi Qimati Hai Ke Dunia Ke Khazane Kharch Kardo Magar Esi Naimat Na Ban Sake. Aankh, Kaan, Naak, Hath Pao, Zamin Asman, Chand Suraj, Hawa Pani, Wagera Har Naimat E ILLAHI Ka Yah Hal Hai. Phir Jism Me Beshumar Baal Aur Har Baal Me Beshumar Naimatein Hai, Aur Har Naimat Esi Ke Uske Bagair Zindagi Mushkil Hai. Lekin Quran Majid Me Un Naimato Ka Jagah Jagah Zikr To Farmaya Magar Is Tariqa Se Ahsan Jata Kar Zikr Na Farmaya Ke Musalmano Tumko Hath Pao Ya Chand Suraj Asamaan Ya Paani Hawa Diye Tum Par Ahsan Kiye Kalma Man Farmaya Yani Ahsan Jataya To Sirf Is Naimat Ka Ke Hum Ne Musalmano Par Beshak Ahsan Farmaya Ke Unko Apna Pyara Mehboob Dia Ya

Unki Hidayat Ke Liye Jis Se Malum Hua Ke Huzur ﷺ Ki Tashrif Awari Tamaam Naimato Se Bardi Naimat Hai Iski Tin Wajh Hai, Awal To Yeh Dunia Me Har Chiz Kisi Ko De Di Jaati Hai Magar Mehboob Nahi Dia Jata.

Shayar Kahta Hai

*Naina Me Jo Aan Baso To Me Naina Jhaanp Hi Lun
Na Main Dekhu Aur Ko Na Tohe Dekhan Du.*

Huzur ﷺ Ka Meraj Jana Tajub Nahi Hai, Mehboob Bulaye Hi Jate Hai, Haan Wahan Se Wapas Ana Tajub Hai Ke Mehboob Dubara Makhluq Ko De Diye Gaye Kya Khub Kaha Hai

*Andaz E Hasino Ko Sikhaye Nahi Jate
Umme Laqabi Ho Wo Padhaye Nahi Jaate
Har Ek Ka Hisa Nahi Deedar Kisi Ka
Bojal Ko Mehboob Dikhaaye Nahi Jaate*

Ek Aur Ashar Jo Is Kitab Me Nahi Asharaf E Millat Marerawi Ka

*WO Khuda Ke Noor Ko Dekh Kar Bhi Jahan Walo Me Aa
Gaye
Sar E Arsh Jana Kamaal Hai Ke Waha Se Aana Kamaal Hai*

Dusri Wajh Yeh Hai Ke Dunia Aur Dunia Ki Sari Naimatein Huzur ﷺ Ke Me Sadqa Hai, Huzur ﷺ Farmate Hai Hadees E Qudsi

Agar Aap Na Hote To Hum Asamano Ko Paida Na Karte Yeh Hadees Mani Sahi Hai Dekho Maujizat E Kabir Mula Ali Qari. To Yeh Sari Naimatein Ek Unhi Ke Dum Se Hai Tamaam Dunia Barati Hai Aur Huzur ﷺ Uske Dulah

Tisri Wajh Yeh Hia Ke Tamaam Naimatein Sirf Zindagi Me Fayda Pohchati Hai Jahan Aankh Band Hui Tamam Riste Toot Gaye Maal Auro Ka Ho Gaya, Hath Pao Aur Sare Aaza Jawab De Gaye, Agar Kisi Ne Meharbani Ki To Faqat Qabar Tak Han Jo Zindagi Me Qabar Me Hashr Me Jannat Me Aur Najah Ke Waqt Har Jagah Kaam Aye Wo Mere Maula Arbi Dulah Jaga Ke Data Mehboob E Khuda ﷺ Ki Zaat Karim Hia. Arbi Matan Scan Me Dekhe

Aur Fani Naimatein Baqi Naimato Ke Muqabil Haich Hai.

Chothi Wajh Yeh Hai Ke Sari Naimatein Mal Wa Daulat Aaza Wagera Agar Unse Sahi Kam Lia Jaye To Naimat Hai Warna Zahmat , Zuban Agar Durusat Rahe To Zuban Hai Agar Terdi Chale To Zabu Yani Buri Chiz Hai. Agar Jayda Chale To Ziyda Nuqsan Hai.

Aur Un Naimato Ka Istemaal Karna Sikhane Wale Hai, Muhammad Ur Rasool ﷺ Yaani Huzur ﷺ Ne Un Sabko Naimat Bana Dia Warna Yeh Zahmat Thi. Agar Hath Pao Se Gunah Kiye Jaye To Yeh Hi Azah Qayamat Me Humare Khilafg Gawahi De. Malum Hua Ke Rab Ke Khufiyah Police Hai. Agli Ibarat Se Malum Hua Ke Huzur ﷺ Musalmano Ko Har Zahiri Batini Gandgi Se Paak Farmate Hai. Ahmal Wo Hi Sahi Hai Jo Bargah E Risalat Me Qabul Ho Jaye.

Arbi Scan Me Se Malum Hota Hai Ke Quran Esi Mushkil Kitab Hai Ke Uski Talim Ke Liye Rab Ne Ambiyah E Kiram Bheje Aur Kisi Ilm Ke Liye Nabi Na Aye Mushkil Uloom Ustad Nabi Padate Hai. Lehaja Quran Samjane Ke Liye Hadees Ki Zaroorat Hai Arbi Scan Me Se Malum Hota Hai Ke Huzur ﷺ Ki Talim Esi Mukmal Hai Ke Gumraho Ko Gumrahi Se Nikaal Kar Sirf Momin Hi Nahi Balek Momin Gar Bana Deti Hai. Is Talim Se Koi Sidiq Koi Farooq Hue Aur Kisi Ustad Ki Talim Esi Mukmal Nahi Ke Ek Shagird Ek Hi School Me Ja

Kar Boht Ustado Se Uloom Hasil Karta Hai Kisi Se Urdu Kisi Se Hisab Magar Madina Pak Me Esa Mukmal Madrsa Jari Hua Ke Ek Ustad Deeni Wa Duniyawi Uloom Aur Khuda Rasi Ke Qaida Sab Sikhaye.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

Roman Urdu Tarjumah :

ALLAH Musalmanoo Ko Is Haal Par Nahi Chordhne Ka Jispar Tum Ho Jab Tak Ke Juda Na Karde Gunde Ko Suthre Se Aur ALLAH Ki Yeh Shaan Nahi Ke Aey Aam Logo Tumko Gaib Ka Ilm De Lekin ALLAH Chun Leta Hai Apne Rasoolo Se Jise Chahe.

Surah Al Imraan Ayat 179

Yeh Ayat Karima Huzur ﷺ Ki Sarih Naat Hai Iska Shaan E Nuzul Yeh Hai Ke Ek Baar Huzur ﷺ Ne Irshad Farmaya Ke Paidaish Se Pehle Meri Ummat Mujh Par Apni Surto Me Paish Ki Gayi Hai Jis Tarah Ke Hazrat Adam Allaysalam Par Unki Aulad, Aur Humko Yeh Bhi Ilm Dia Gaya Ke Kon Hum Par Imaan Layyega Aur Kon Na Layega. Yeh Paida Hone Se Pehle Kafir Aur Musalmaan Ka Ilm Ho Gya Tha, Aur Hum To Unke Sath Rahte Hai, Zahir Me Musalmaan Hai Dil Me Kuffar Rakhte Hai Aur Ap Humko Nahi Pehchante Is Par Huzur ﷺ Ne Mimbar Par Khade Ho Kar Khutba Farmaya. Aur Farmaya Ke Logo Ka Kya Haal Hai Ke Humare Ilm Me Ta'an Karte Hai Aj Se Qayamat Tak Jo Kuch Hone Wala Hai Is Me Koi Chiz Esi Nahi Ke Tum Mujh Se Sawaal Karo Aur Hum Tum Ko Uski Khabar Na De Is Par Hazrat Abdullah Bin Huzefa Khade Hokaar Arz Karane Laga Ke Ya Habibullah Mera Baap Kon Hai ? Farmaya Huzefa, Phir Farmaya Hazrat Ummar Radiallahu

Ta'la Anho Khade Hokar Arz Karne Lage Ke Habibullah Humko ALLAH Ki Rabubiyat Par Aur Aapki Risalat Par Aur Islaam Par Razi Hai. Hum Aap Se Maafi Chahte Hai. Huzur Allaysallam Ne Irshaad Farmaya Ke Ab Baz Aaoge ? Aur Mimbar Se Utare.

Tafsir E Khajaan Ul Irfaan Wa Kazaan

Is Ayat Karima Se Chand Faide Hasil Hue Awal To Yeh Ke Huzur ﷺ Ke Ilm E Gaib Par Taan Karna Aur Yeh Kahna Ke Fulah Chiz Ka Ilm Nahi Tha Tariqa Munafiqin Hai. Musalmaan Ka Farz Hai Ke Huzur ﷺ Ke Sare Sifaat Hamida Ko Bagair Bahas Kiye Maan Le. Daum Yeh Ke Khuda E Quds Ne Humare Aqa Wa Maula ﷺ Ko Qayamat Tak Ki Har Har Chiz Ka Ilm Ata Farmaya. Kyon Ke Huzur ﷺ Ne Irshaad Farmaya Ke Jo Chaho Pucho Aur Yeh Wahi Kah Sakta Hai Jis Ka Ilm Mukmal Ho. Tisre Yeh Ke Hum Logo Jo Ghar Ki Kothhari Me Chhup Kar Kaam Kare Wo Bhi Huzur ﷺ Ki Nazar Se Gaib Nahi Kyon Ke Abdullah Ke Walida Hajufa Hai, Yeh Bat Bilkul Ek Chhupi Hui Baat Thi Baap To Wo Hota Hai Jiske Nutfe Se Bacha Paida Ho. Iska Malum Karna Us Zaat Ki Shaan Hai Jis Ka Nigah Aalam Ke Zara Zara Par Ho Aur To Yeh Hai Ke Jin Aankho Ne Khaliq E Alam Ko Meraj Me Dekha Ho Wo Alam Ko Kyon Na Dekhe. Is Ki Behas Surah Wal Najam Me Ayegi In Sha ALLAH Kya Dunia Ki Chizein Khalik Se Bard Kar Hai.

Aur Koi Gaib Kya Tumse Niha Ho Bhala

Jab Na Khuda HI Chhupa Tumpe Karodo Durood

4thi Yeh Ke Qayamat Tak Ke Musalmaan Aur Kafir Aur Munafiqin Huzur ﷺ Ke Ilm Me Hai. Agar Kisi Ke Aib Ko Bayan Na Farmaya To Uski Wajh Yeh Nahi Ke Huzur ﷺ Unse Bekhabar Hai Balke Gaib Posh Aur Khata Ko Chhupaane Wale Hai, Shaan Sattari Ke Mazhar Hai Yeh Khabar Wafar Sharif Se Kam Na Ho Gaye. Kyon Ke Baad E Wafat Ilm Aur Uski Har Quwat Bardh Jati Hai.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ
تَوَّابًا رَحِيمًا ﴿٦٤﴾

Roman Urdu Tarjumah : Aur Agar Wo Apni Jaano Par Zulm Karey To Aey Mehboob Tumhare Huzur Hazir Ho Phir ALLAH Se Maafi Chahe Aur Rasool Unki Shafa'at Farmaye To Zaroor ALLAH Ko Boht Tauba Kabul Karne Wala Meharbaan Paye

Surah Al Nisa Ayat 64

Is Ayat Karima Me Musalmaano Ko Tauba Karne Aur Apne Gunah Maaf Karaane Ka Tariqa Bataya Jaa Raha Hai. Magar Is Se Shaan E Mustafa ﷺ Is Qadr Zahir Ho Rahi Hai Ke Subhanallah Is Ayat Me Tauba Kabul Hone Ki Tin Shartein Bayan Hui. Awalan Huzur ﷺ Ki Bargah Me Haziri, Dusre Apni Gunaho Se Waha Jakar Tauba Karna Tisre Huzur ﷺ Ka Shafa'at Farmana. Agar In Tino Bato Me Se Ek Bhi Na Pai Jaye To Qabul Tauba Ki Ummid Nahi.

Is Ayat Se Chand Faiyde Hasil Hue. Awalan Yeh Ke Huzur ﷺ Bargah E ILLAHI Ke Wakil Mutlq Ya Mukhtar Aam Hai. Kyon Ke Gunah To Kia Rab Ka Magar Jao Kaha, Mehboob

Allaysallam Ki Khidmat E Aali Me Jaise Jurm To Kia Hukumat Ka. Magar Jao Kaha ? Wakil Ya Mukhtar E Adalat Ke Pass. Bagair Wakil Ke Duniawi Kacheri Me Kuch Puch Nahi Aur Adalat ILLAHI Me Bagair Mehboob ﷺ Kuch Puch Gachh Nahi. Isliye Namaz Wagera Me Huzur ﷺ Ka Naam Zaroor Ata Hai.

Zikr E Khuda Jo Unse Juda Chaho Nazdiyon

Wallah Zikr E Haq Nahi Kunji Saqar Ki Hai.

Be Un Ke Waste Khuda Kuch Ata Karey

Hasha Galat Galat Yeh Hos Be Basar Ki Hai

Dusre Yeh Ke Darwaza Mustafa ﷺ Darwaza E ILLAHI Hai. Agar Faqir Ko Magna Ho To Chhat Par Ya Makaan Ke Piche Khade Hokaar Nahi Mangta Balke Darwaze Par Aakar Bhik Mangta Hai Isi Tarah Jab Khuda Se Magna Ho To Khuda Ki Darwaze Yani Bargah E Mustafa ﷺ Me Aakar Mango Jo Kuch Parwardigar E Aalam Ki Taraf Se Milega. Isi Darwaze Aur Inhi Hatho Se Milega/

Bakhuda Khuda Ka Yahi Hai Dar Nahi Aur Koi Mafar Maqar

Jo Waha Se Ho Yahi Aake Ho Jo Wahan Nahi To Yahan Nahi

Tisre Yeh Ke Shafat Ke Liye Madina Paak Me Hazri Zaroori Nahi Isliye Fi Al Madina Nahi Farmaya Gaya Jaha Bhi Ho Qalab Se Us Bargah Ki Taraf Mutwajah Ho Jao Kyonke Har Dil Unki Jalwagah Naaz Hai.

4thi Yeh Ke Hukm Hazri E Qaymat Tak Ke Mujrimo Gunahgaaro Ke Liye Hai. Faqat Zindagi Ke Zamana Se Khaas Nahi Kyon Ke Kalma Az Aam Hai, Isliye Alamgiri Kitab Ul Hajj Me Farmaya Ke Jab Roza E Aqdas Par Hazir Ho To Yeh Hi Ayat Pardhe Tafsir Madarik Aur Khazzaan Ul Irfaan Me Hai Ke Ek Shakhs Huzur ﷺ Ki Parda Ke Bad Roza E Paak Par Hazir Hua Aur Yeh Ayat Pardh Kar Arz Karne Laga Ke Ya Habibulllah Humne Yeh Hukm Suna Maine Apni Jaan Par Zulm Kia Hai Aur ALLAH Se Bakhshish Chahne Aapke Darwaza Par Hazir Hun To Mere Gunah Ki Baakhshish Rab Se Karaye Is Par Qabar Sharif Se Nida Aai Ke Teri Bakhshish Ki Gayi

Is Waqiah Aur Ayat Se Chand Masail Fiqahi Bhi Malum Hue.

1 Khuda Ke Maqbul Ko Wasila Banana Zariyah E Kamyabi Hai 2 Qabar Bujurgaan Par Hajat Rawai Ke Liye Jana Jaiz Hai Aur (Arbi Ibarat Scan Me) Me Dakhil Hai. Bad Wafat Ke Maqbul Bando Ko Ya Ke Sath Pukarna Jaiz Hai. 4 Mishkaat Sharif Me Hai Ke 40 Abdal Sham Me Rahte Hai Jinki Barkat Se Barish Hoti Hai Aur Dushamano Par Fatah Hasil Ki Jati Hai Aur Sham Walo Se Ajaab Dur Rahta Hai. Shami Ke Muqdam Me Hai Ke Imaam Shafai Rehamtullah Allay Farmate Hai Ke Main Hajat Ke Waqt Imaam Abu Hanifa Allayrehmat Ul Rizwaan Ki Qabar Par Hazir Ho Kar Dua Karta Ho. 5 Yeh Arbi Scan Me Se Malum Hua Ke Kisi Tarah Ka Mujrim Ho. Kafir Ho, Munafiq Ho, Gunahgaar Ho Koi Ho Agar Sidq Dil Se Huzur ﷺ Ki Bargah Me Akar Tauba Kare To Rehmat E ILLAHI Dastgiri Karegi. Huzur ﷺ Us Samandar Ki Tarah Paak Farmane Wale Hai Ke Kaisa Hi Ganda Admi Akar Gota Lagaye Paak Ho Jta Hai Auyr Madina Paak Ka Wo Shifa Khana Hai Ke Kisi Bimar Se Yeh Nahi Kaha Jata Ke Tera Elaaj

Humare Pass Nahi. Har Bimar Ko Hukm E Aam Hia Ke Chale Aao Aur Muh Mangi Murad Paao.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِئْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْٓ أَنْفُسِهِمْ حَرَجًا
مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

Roman Urdu Tarjuma : TO Aey Mehboob Tumhare Rab Ki Qasam Wo Musalmaan Na Hoge Jab Tak Apne Aaps Ke Jagade Me Tumhe Hakim Na Banaye Phir Jo Kuch Tum Farma Do Apne Dilo Me Us Se Rukawat Na Paaye Aur Ji Se Maan Le

Is Ayat Paak Me Musalmaan Banane Ka Tariqa Bataya Ja Rha Hai Aur Musalmaan Ki Pehchaan Batai Ja Rahi Hai Magar Is Me Naat E Musatfa ﷺ Ke Wo Phul Khile Hue Hai Jin Me Se Dimag E Imaan Mu'atar Ho Jata Hai.

Is Ayaat Ki Shaan E Nuzul Yeh Hai Ke Ek Pahad Se Paani Aata Tha Jis Se Ahle Madina Apne Apne Bago Ko Pani Dete They Is Paani Dene Par Ek Ansar Ka Hazrat Zuber Radiallahu Talah Anho Se Jagda Ho Gaya. Mamla Huzur ﷺ Ki Khidmat Me Paish Hua. Huzur ﷺ Ne Farmaya Ke Aey Zuber Tum Apne Baag Ko Paani De Kar Phir Apne Padosi Ki Taraf Chordh Do. (Zuber Ka Baag Upar Ki Taraf Tha) Is Par Ansari Kko Nagawar Guzra Aur Uski Zuban Se Yeh Kalma Nikla Ke Zuber Aapke Phuphi Ke Bete Hai (Yani Is Faisala Me Unki Riayat Ki Gayi Hai Qarabat Ki Wajh Se) Is Par Yeh Ayat Karima Nazil Hui Aur Farmaya Gaya Ke Aey Mehboob Us Waqt Tak Koi Imaandar Nahi Ho Sakta Jab Tak Ke Apne Har Jagde Me Aapko Hakim Na Maane Aur Apke Har Hukm Par Dil Se Razi Na Ho Jaye.

Faqir Hair Apne Mehboob Ka Nat Khawa Ahmad Yar Khan Naimi Arz Karta Hai Ke Is Ayat Ka Pehlakalma Yaani وَرَبِّكَ

Tumhare Rab Ki Qasam Is Qadr Pur Lutf Hai Ke Padh Kar Wajd Tari Hota Hai. Rab Ne Apni Qasam Farmai Magar Apna Naam Na Irshad Farmaya 'Waallah Ya Walrehmaan Na Farmaya Balke Apna Zikr Mehboob Allaysallam Ke Sath Farmaya Hai Ke Aey Pyaare Tere Rab Ki Qasam Aey Mehboob Humko Tumhare Parwardigar Ki Qasam, Qurbaan Jao Kya Kalam E Naaz Hai Aur Kya Nirala Andaaz Is Naaz Wale Mehboob Ke Sadqe Ke Unke Rab Karim Ke Quraban ﷺ.

Is Taraz E Kalam Ka Lutf Wahi Payega Jo Ke Is Mehboob Se Ashana Ho. Ab Farmaya Yeh Jaa Raha Hai Ke Humari Bargah Me Tamga Imaani Wo Hi Payega Jo Ke Tumga Gulami Rakhta Ho

Sach To Yeh Hai Ke Huzur ﷺ Ki Sachi Ita'at Ka Naam Hi Ibadat Hai Yahi Shahadat Hai Yahi Riyazat.

Jo Shakhs Bhi Huzur ﷺ Ke Faisle Ke Hote Hue Apni Raye Ko Dakhal De Wo Bedeen Hai. Ek Munafiq Yahuid Me Kuch Jagda Tha, Yahudi Haq Par Tha Munafiq Jhuta, Faisala Huzur ﷺ Ki Khidmat Me Aya Aur Yahudi Ke Liye Faisala Ho Gyaa Magar Munafiq Razi Na Hua. Sideeq Ke Pass Faisala Gya, Unhone Yahudi Ke Haq Me Faisala Farmaya. Phir Bhi Munafiq Razi Na Hua. Farooq E Azam Ki Bargah Me Hazir Hue. Yahudi Ne Arz Kia Ke Us Muqdam Ka Faisala Huzur Syede Alam ﷺ Farma Chuke Aur Sideeq E Akbar Bhi. Magar Yeh Sakhs Razi Nahi Hota. Farooq E Azam Ne Munafiq Ko Qatal Kar Dia Aur Farmaya Ke Jo Huzur ﷺ Ke Faisale Se Razi Na Ho Us Ka Faisla Yah Hai, Isi Deen Se Aapka Laqab Hua Farooq E Azam Yani Haq Batil Me Farq Karne Wale Razi ALLAHU Ta'la Anho, Yeh Is Ayat Ki Tafsir Hai.

AAyat

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

Roman Urdu Tarjuma : Jisne Rasool Ka Hukm Mana Beshak Usne ALLAH Ka Hukm Mana Aur Jisne Muh Phera To Humne Tumhe Unko Bachaane Ko Na Bheja.

Surah Nisa Ayat 80

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naat Sharif Hai, Is Ka Shaan E Nuzul Yeh Hai Ke Ek Bar Huzur ﷺ Ne Irshad Farmaya Ke Jisne Humari Ita'at Ki Usne Rab Ki Ita'at Ki. Is Par Baaz Munafiqin Ne Kaha Ke Huzur ﷺ Chahte Hai Ke Hum Aap Ko Rab Maan Le Jis Tarah Hazrat Isha Allaysallam Ko Isaiyon Ne Rab Mana, Is Par Yeh Ayat Karima Nazil Hui Aur Mehboob Allaysallam Ki Tasdeeq Farma Di Gayi. Is Se Chand Fayde Hasil Hue Ek To Yeh Ke Huzur ﷺ Ki Tazim Ko Shirk Samjna Munafiqo Ka Kaam Hai Tazim Aur Hai Ibadat Kuch Aur, Har Tazim Ibadat Nahi. Dusre Yeh Ke Huzur ﷺ Ko Bargah E ILLAHI Me Taqrub Khaas Hasil Hai Jo Banda Gulma E Musatafa Hai Wahi Haqiqatan Abdullah Hai.

Tisre Yeh Ke Ita'at ILLAHI Se Pehle Ita'at E Musatafa Allaysallam Karni Padti Hai, Isliye Ke Yaha Huzur ﷺ Ki Ita'at Ko Pehle Bayan Farmaya Aur Shart Bana Kar Bayan Farmaya Aur Ita'at E ILLAHI Ko Jaza Bana Kar Bad Me Irshad Farmaya Aur Baat Hai Bhi Yuhi. Jab Huzur ﷺ Ne Irshad Farmaya Musalmano ! Tum Par ALLAH Ne 5 Namazein Farz Farmai Aur Quraan Ki Yeh Ayat Paak Hum Par Nazil Farmai. Pehle Hum Is Ko Manege. Yeh Ita'at E Huzur ﷺ Ki Hui Phir Namaz Ada Ki Aur Ita'at E ILLAHI Hai Aur Haqiqat To Yeh Hai Ke

Kalma E Taiba Me Huzur ﷺ Ka Naam Paak LA ILLA ILLAHU Ke Bad Hai Magar Imaan Me Huzur ﷺ Par Imaan Lana Muqdam , Jab Muhammad Hue Rasoolallah Tab Khula LA ILLA ILLAHU Huzur ﷺ Ko Bagair Mane ALLAH Ko Maan Liya Mauhad Hi Na Hua Jaisa Ke Sikh Isai Ariya.

Tisre Yeh Ke Makhluq Me Kisi Ki Ita'at Karna Zaroori Nahi Bajazba E Ita'at E Mustafa ﷺ Ke Agar Maa Baap Alim Shaikh Wagera Ki Ita'at Ki Jati Hai To Mehaj Isliye Ke Huzur ﷺ Ne Unki Farmanbardari Ka Hukm Dia. Sharah Miskaat Sharif Me Hai Ke Jab Jibrail Allaysallam Ne Bargah E Risalat Me Hazir Ho Kar Arz Kia Ke Habibullah Islam Kia Hai Imaan Kya Hai, Qayamat Kab Hogi ? Wagera Wagera Sawalat E Sahaba E Kiram Ke Majmah Me Hue Aur Huzur ﷺ Ne Jawab Diye, Magar Khud Hazrat Jibrail Ne Hi Sahaba E Kiram Sy Na Farmaya Ke Imaan Yeh Hai, Islam Yeh Hai Aur Namaz Is Tarah Pardho Kyon Ke Wo Jante They Ke Mere Kahne Se Un Musalmaan Par Koi Baat Bhi Lazim Na Hogi, Han Jab Zuban E Mehboob Se Ada Hogi To Wo Hukm Sharai Banegi. Is Sy Yeh Bhi Malum Hua Ke Nabi Faqat Paigaam Pohchane Wale Nahi Hote Yeh To Hazrat Jibrail Ka Hai Balke Wo Hazrat Hukumat E ILLAHI Ke Wazir Ko Jari Farmane Wale Hote Hai. Isi Tarah Alim Faqih Aur Mohdees Ko Samjo Ke Mohdees Hadees Ka Pohchane Wala Aur Alim E Faqih Usko Samjane Wala Aur Jari Karne Wala. Dusri Yat Me Isliye Irshad Hua Ayat Scan Me Dekhe

Yaha Ita'at Me Tin Zato Ka Zikr Hua Ke Ita'at Karo ALLAH Ki Aur Rasool Ki Aur Amar Walo Ki Yani Ulma Ki. Isliye Kahte Hai Ke Nabi ﷺ Hifzullah Aur Ulma Naib E Rasoolallah ﷺ Hai.

AAYAT

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

Roman Urdu Tarjuma :

Para 5 Surah Nisa Ayat 113

Aur ALLAH Ne Tum Par Kitab Aur Hikmat Utari Aur Sikhaya Tumko Jo Kuch Tum Na Jante They Aur ALLAH Ka Tum Par Barda Fazal Hai.

Yeh Ayat E Karima Huzur ﷺ Ki Boht Si Sifat Aliya Ko Bayan Farma Rahi Hai Awal To Yeh Ke Aap Par Kitab Yaani Quran Karim Utara Aur Dusre Hikmat Apko Ata Farmai , Tisra Apko Ilm E Gaib Bataya, Chothe Yeh Ke Aap Par ALLAH Ka Barda Fazal Hai Kitab Aur Hikmat Ka Zikr Farmane Se Malum Se Malum Hua Ke Huzur ﷺ Ke Irshadat Yani Ahadees Pak Bhi Wahi E ILLAHI Me Haan Yeh Quran Karim Wahi Zahiri Hai Aur Uske Kalamat Aur Mazmun Sab Wahi Hai Aur Ahadees Pak Wahi E Khafi Yani Majmun To Whai Aur Alfaz Paak Mehboob Se Isliye Ahadees Se Ahkam To Hasil Hote Hai. Hadees Pak Se Quran Paak Ka Nuskh Ho Sakta Hai. Sajda Tazimi Gairullah Ke Liye Jaiz Hona Quran Se Sabit Hai Magar Ahdees Se Mansukh. Isi Tarah Quraan Pak Se Malum Hua Ke Har Wafat Paane Wale Ki Mairas Uske Warsa Lege Magar Hadees Se Malum Hota Hai Ke Ambiyah E Kiram Na Kisi Ahl Qurbaat Ki Mairas Le Aur Na Kisi Ko Unki Mairas Mile, Garz Ke Hadees Paak Bhi Wahi ILLAHI Hai, Warna Kitab Ke Sath Hikmat Ka Zikr Kyon Hia Tafsir Khazaan Ul Irfaan Me Hai Ke Hikmat Se Sunnat Murad Hai. (Para Awal Ayat)

Phir Malum Hua Ke Parwardigar E Alam Ne Jaha Aap Ko Aur Sifaat Ata Farmaye Waha Ilm E Gaib Bhi Ata Farmaya. Is Ayat Me Yeh Zikr Nahi Ke Sirf Ahkam E Shariat Ka Ilm Dia, Ya Ke Fulah Ka Dia Fula Ka Nahi Balke Farmaya مَا لَمْ تَكُنْ تَعْلَمُ Jo Kuch Ke Aap Na Jante They Wo Sab Kuch Aap Ko Sikha Dia Malum Hua Ke Zara Zara Ka Ilm Apko Marhamat Hua. Rab Farmata Hai Ke Humne Sab Chizo Ka Ilm Dia Aur Mehboob Allaysallam Farmate Hai Ke Humne Le Lia. Dene Wala Rab De, Lene Wale Mehboob Le Phir Kon Hai ? Jo Is Rabi Atiya Ko Chhin Le. Is Ki Puri Tahqeeq Humari Kitab Ja Al Haq Wa Zah Qal Batil Me Dekho. Phir Farmata Hai Ke Mehboob Aap Par ALLAH Ka Barda Hi Fazal Hai. Jabke Rab Ta'la Is Ko Fazal E Azim Farma Raha Hai To Kisi Ki Majaal Hai Ke Is Fazal Wa Karam Ka Andaza Laga Sake, Jo Ke Huzur ﷺ Ke Akhlaq E Paak Ko Azim Farmaya. Arbi Sca Me Dekhe

Yaha ALLAH Ke Fazal Ko Jo Huzur ﷺ Par Hai Azim Farmaya Aur Dunia Ki Sari Naimato Ko Farmaya Qalil Yaani Arbi Scan Me Dekhe Is Se Malum Hua Ke Jis Tarah ALLAH Ki Azmat Ka Andaza Nahi Lagaya Jaa Sakta, Isi Tarah Rab Ki Di Hui Azmat E Musatfa ﷺ Bhi Makhluq Ke Ilm Se Bahar Hai.

Yani Huzur ﷺ Ko Khuda Ya Khuda Ka Farzand Na Kaho, Baqi Jo Izzat Wa Azmat Chaho Huzur Ki Taraf Mansub Karo Kyon Ke Huzur ﷺ Ke Fazail Wa Kamalat Ki Koi Hi Had Nahi Ke Jis Ko Koi Bolne Wala Apne Muh Se Bayan Kar Sake Az Awal Ta Akhir Roz E Qayamat Huzur ﷺ Ki Naimat Aur Ausaf Malaika Ne Paigambaro Ne Insaano Ne Bayan Kiye, Magar Haq Yeh Hai Ke Unke Aausaaf Ke Daftar Ka Ek Nuqta Bhi Bayaan Na Ho Saka. Jo Kuch Bayan Hua Wo Had Ke Andar Hai Aur Huzur ﷺ Ki Sifaat Had Se Bahar. Rab Ki Hamd Ahmad Hi Kar Sakte Hai Aur Muhammad Ki Sifaat Hamid Rab

Ul Alamin Hi Farmata Hai. Hum Na Rab Ki Ham Kar Sake Aur Na Kam Haq Naat Rasool ﷺ.

Bad Az Khuda Bujurag Tu Hi Kissa Muktsar

Tafsir Ruh Ul Bayan Me Isi Ayat Ki Tafsir Me Hai Ke Huzur ﷺ Dunia Ke Liye Fazal ALLAH Hai Khuda Ki Zaat Huzur ﷺ Ke Liye Fazal ALLAH Hai Aur Ayat Ke Mani Yeh Ho Sakte Hai Ke Arbi Scan Me Dekhe.

Yaani Khud Rab Ta'la Ki Zaat Aap Par Fazalullah Hai.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Roman Urdu Tarjumah :

Aur Jo Rasool Ke Khilaf Kare Bad Uske Ke Haq Ka Rasta Us Par Khul Chuka Aur Musalmano Ki Rah Se Juda Raah Chale Usko Iske Haal Par Chordege Use Dozakh Me Dakhil Karege Aur Kya Buri Lotne Ki Jaga Hai.

Surah E Nisha Ayat 115

Is Ayat Karima Ka Shaan E Nuzul Yeh Hai Ke Ek Shakhs Ta'mah Bin Abriq Ne Madina Paak Me Chori Karke Dusre Ko Chori Ka Ilzaam Laga Dia. Asal Waqiah Malum Hone Par Huzur ﷺ Ne Us Ke Hath Katane Ka Hukm Dia Wo Is Hukm Ko Sun Kar Rato Rat Makka Mukramah Ki Taraf Bhaag Gaya Aur Kufaar E Makka Se Mil Gaya. Unhi Ka Deen Ikhtiyaar Kar Lia Waha Hi Kafir Ho Kar Mar Gaya, Is Ke Bare Me Yeh Ayat Karima Nazil Hui

(Ruh Ul Bayan)

Yeh Ayat Bhi Huzur ﷺ Ki Khuli Hui Naat Sharif Hai Aur Usme Chand Fayde Hasil Hue Awalan To Yeh Ke Is Se Pehli Ayato Se Malum Hua Tha Ke Jo Huzur ﷺ Ki Ita'at Kare Wo ALLAH Ka Sacha Farmabadar Banda Hai Aur Us Se Malum Hua Ke Jo Huzur ﷺ Ki Kisi Amar Me Mukhlifat Kare Wo Khuda Ta'la Ki Bargah Ka Mardud Hai Natija Yeh Nikla

Jo Ho Mehboob Us Dar Ka Wo Mehboob E ILLA Hai

Jo Ho Mardud Us Dar Ka Wo Mardud E Khuda Thhehre

Dusre Yeh Ke Bargah E Mustafa Se Nikala Hua Khudai Me To Kya Khuda Ke Yaha Bhi Aman Se Nahi Rah Sakta Ek Shakhs Wahi Likhne Wala Tha Murtad Ho Gaya Aur Bhag Kar Kufaar Se Mil Gaya. Jab Wo Mara Aur Usko Dafan Kia Gaya To Zamin Ne Bhi Uski Na'ash Qabul Na Ki Bahar Nikal Kar Phenk Di. Bar Bar Dafan Kia Gaya Magar Zamin Ne Phenk Phenk Dia Malum Hua Ke Mardud E Mustafa Kahi Kabul Nahi.

Tere Yeh Ke Agar Hidayat Qayam Rahna Hai To Us Mazhab Aur Rasta Ko Ikhtiyar Karo Jo Aam Musalmano Ka Hai Kisi Ne Agar Koi Naya Rasta Bana Kar Pakda To Shaitan Usi Tarah Tabah Kar Dega Jis Tarah Ke Gale Se Dur Rahne Wali Bakri Ko Bhediyah Kha Leta Hai. Aur Wo Rasta Wahi Hai Jo Sahaba E Kiram Aur Ahle Bait E Izam Ulma Wa Mashaikh Wa Aam Ul Muslimin Ka Hai Jis Ka Naam Hia Ahle Sunnat Wa Jammah, Jo Mazhab Bhi Is Ke Khilaf Ho Aur Jo Tahrik Iske Khilaaf Uthe Wo Jahannum Ki Rah Hai.

Chothi Yeh Ke ALLAH Walo Ki Mukhalifat Ya Kisi Islami Hukm Se Munh Pherna Bhi Imaan Ko Barbad Kar Deta Hai Jaisa Ke Ta'amah Ka Injaam Hua, Is Se Ibrat Pakadna Chaiye.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

Roman Urdu Tarjumah :

Aey Logo Beshak Tumhare Rab Ki Taraf Se Khuli Dalil Aai Aur Humne Tumhare Pass Roshan Noor Utara

Surah Nisa Ayat 174

Yeh Ayat Pak Huzur ﷺ Ki Naat Ke Phoolo Ka Nafis Guldasta Hai Is Me Jis Qadr Fazail Huzur ﷺ Ke Bayan Hue Unka Zikr Karna Insaani Taqaat Se Bahar Hai Barkat Hasil Karne Ke Liye Kuch Ijmalan Arz Karta Ho. Is Me 4 Kalme Gaur Karne Ke Qabil Hai.

Ek To يَا أَيُّهَا النَّاسُ

Aey Logo Dusra قَدْ جَاءَكُمْ Tisra بُرْهَانٌ Yaani Dalil Chothi نُورًا

مُبِينًا Yaani Roshan Noor, Zahir Hai Ke Arbi Scan Me Se To Sirf Musalmaano Se Khitab Hota Hai Aur Al Naas Me Kufaar, Mushrikin, Yahudi, Isai, Majusi Garz Ke Sare Aulad E Adam Se Is Jagah Al Naasu Farmaya Gaya Yaani Aey Logo, Jis Se Malum Hua Ke Sab Insaano Se Kalam Ho Raha Hai, Har Shakhs Usi Ko Pukarata Hai Jis Ke Matalb Ki Bat Kahe Tabib Kahta Hai Aey Bimaaro Mudris Kahta Hai Aey Talib E Ilmo Mafar Chunke Huzur Ki Tashrif Awari Sari Jahan Ke Liye Hai Lehaja Pukara Gaya, Aey Logo ! Kya Farmaya Gaya Ke قَدْ

جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ Tum Sab Ke Pass, Tashrif Awari Aur Nabuwat Ki Khass Qaum Ya Khass Mulk Ya Khass Waqt Ke Liye Nahi Hai Balke Jo Insaan ALLAH Ka Banda Hai Wo

Huzur ﷺ Ummati Hai Aur Pehle Paigambaro Ki Tablig Khas Aur Khass Waqt Ke Liye Hoti Thi. Phir Famraya Gaya Ke Tum Sab Ke Pass Pohch Gaye, Yaani Yeh Na Samjna Ke Wo Arab Me Aaye Yaa Ke Arab Me Rahe Wo Tumhare Sab Ke Pass Pohch Gaye, Jaha Tum Ho Waha Wo Hai, Tumahre Gharo Me Tumhare Dilo Me, Tumhare Khayalat Me Wo Jalwagar Hai. Magar Haan Gaib Ho To Tum Ho.

Burhaan Ke Mani Hai Dalil Jis Se Dawe Ko Mazbut Kia Jata Hai. Yaha Dalil Se Murad Muajizat Hai Jis Qadr Maujaze Pehle Paigambaro Ko Mile Wo Sab Ke Sab Huzur ﷺ Ko Ata Hue, Aur Is Ke Elawa Aur Beshumar Maujize Mile Balke Haq Yeh Hai Ke Huzur Allaysallam Az Sar Ta Qadam Pak Khud ALLAH Ki Wahdaniyat Aur Zaat Wa Sifaat Ki Dalil Hai. Lehaja Burhaan Se Murad Huzur ﷺ Ki Zaat Paak Hai. Aur Paigambaro Ki Zaat Maujiza Na Thi Balke Kisi Ke Sirf Hath Me Maujiza Aur Kisi Ki Saans Me Maujiza, Kisi Ki Lathi Me Maujiza Tha Jaise Ke Hazrat Musa Wa Isa Allaysallam Magar Huzur ﷺ Ka Baal Sharif Maujiza Ke Hazrat Khalid Ki Topi Me Raha To Unko Humesha Dushmano Par Fateh Hoti Rahi. Harqal Ki Pagdi Me Raha Toh Uske Sar Dard Ko Aram Raha. Syedna Ummar Ibne Aas Ne Wasiyat Farmai Thi Ke Mere Kafan Me Huzur ﷺ Ke Baal Shairf Rakh Diye Jaye Take Qabar Ki Mushkil Aasaan Ho. Amir Muawiyah Radiallahu Ta'la Anho Ne Wasiyat Farmai Ke Mujhe Gusal De Kar Meri Aankho Aur Labo Par Huzur Ke Naakhun Aur Baal Sharif Rakh Diye Jaye Take Hisab E Qabar Me Aasani Ho Malum Hua Ke Baal Mubarak Qabar Ki Mushkil Aasan Karte Hai Sahaba E Kiram Bimaro Ko Baal Sharif Ka Gusal Shuda Paani Pilaya Karte They Hazrat Talah Ke Ghar Ek Bar Baal Sharif Pohch Gaya Toh Unhone Tamaam Raat Malaika Ki Tasbih Wa Tahlil Suni.

(Dekho Madirj Aur Mawahib Laduniya)

Aankh Shairf Ka Maujiza Ke Qayamat Tak Ke Waqiat Ko Dekha Jannat Dozakh, Ars O Kursi Ko Mulahija Farmaya Balke Khud Rab Ko Dekha, Namaz Kasuf Me Dozakh Aur Jannat Ko Masjid Ki Diwaar Me Dekha. Piche Muqtadi Jo Kuch Kare Usko Mulahija Farma De, Naak Mubarak Ka Maujiza Jisne Mohbbat Ki Khushbuh Yaman Se Ati Hui Sungi (Ruh Ul Bayan Yahy Ayat)

Zubaan Maujiza Jis Ki Har Baat Khuda Ki Wahi Aur Wo Zubaan Jo Ke Kunki Kunji Hai. Muh Ka Lauhaab Maujiza Ke Hazrat Jabir Ke Ghar Handi Me Daal Dia To Handi Ki Tarkari Me Barkat Hui, Aye Me Daal Dia To Char Saira Ata Hazaaro Admiyon Ne Khaya Phir Bhi Utna Hi Raha. Musa Allaysallam Ne Pathar Me Asa Sharif Mar Kar Paani Ke Chashme Nikale. Huzur ﷺ Ne Hazrat Jabir Ki Haandi Me Lauhab Sharif Daal Kar Shaur Be Aur Bhotiyon Ke Chashme Jaari Farma Diye. Khayal Rahe Ke Shaurbe Me Namaz Mirch Ghee Dhaniya Wagera Sara Masala Hota Hai. Lehaja Yeh Maujiza Nihayat Hi Ala Hai Ke Yaha Un Tamaam Chizo Ke Chashme Baha Diye. Khaibar Me Hazrat Ali Ki Dukhti Hui Aankh Me Laga Dia Toh Aankh Ko Aram Ho Gaya. Hazrat Sideeq Ke Pao Me Gar Me Mar Ne Kata. Yaani Yaar E Gaar Ko Mar Gaar Ne Taklif Pohchai Is Par Laga Dia Isko Aram, Khari Kuwe Me Daal Dia Toh Uska Paani Mithha Ho Gaya. Hath Mubarak Bhi Dalil Ke Badr Ke Din Ek Miti Kankar Kufaar Ko Mare To Rab Ne Farmaya Ke Aapne Na Phenke Balke Humne Phenke. Isi Hath Me Aakar Kankaro Ne Kalma Sahrif Pardh Is Hath Se Bait Li Gayi To Rab Ne Farmaya Ke Unke Hatho Par Humara Hath Hai. Ungliyah Maujiza Ke Ek Payala Pani Me Ungliyah Rak Di, Us Se Paanch Chashme Paani Jaari Ho Gaye. Ungli Hi Ke Ishara Se Chand Chir Dia.

Ungliyah Hai Faiz Par Tute Hai Pyaase Jhum Kar

Nadiyah Panj Aab E Rahmat Ki Hai Jaari Wah Wah

Pao Mubarak Bhi Maujiza Ke Pathar Par Chale To Pathhar Unka Ashar Le Le Aur Fars Par Bhi Chale Aur Arsh Par Bhi Garz Ke Unka Har Har Ujwa Paak Aur Har Har Baal Mubarak Rab Ke Pehchaane Ki Dalil Hai.

Pasina Mubarak Maujiza Ke Jis Me Gulaab Ki Bemishal Khushbu, Jagna Aur Sona Maujiza Ke Har Ek Ki Nind Waju Tordh De Magar Huzur ﷺ Ki Nind Waju Nahi Tordhti Tamaam Jism E Paak Saya Se Mehfuz Ke Saya Bhi Qadam Ke Niche Na Aaye, Wo Rab Ka Saya Uka Saya Kaisa Hai.

Tamaam Ke Paishab Wa Paakhana Najs Hai, Magar Huzur ﷺ Ka Paishab, Pakhana Paak Hai Ummat Ke Hq Me (Dekho Shami Baab Anjas) Garz Ke Huzur ﷺ Ka Har Wasf Maujiza Har Halat Rab Ta'la Ki Qudrat Ki Dalil Isliye Farmaya **بُرْهَانُ** Huzur ﷺ Ka Naam Mubarak Bhi Maujiza Hai Chand Wajh Se. Ek Yeh Ke Sab Ke Naam Unke Maa Baap Rakhte Hai. Laqab Qaum Deti Hai. Khitab Hukumat Se Milta Hai. Magar Nabi ﷺ Ka Naam, Alqaab Khitaab, Sab Rab Ki Taraf Se Hai Hazrat Abdul Mutlib Ne Farista Ki Talim Se Aapka Naam Muhammad ﷺ Rakha. Dusre Yeh Ke Sab Ke Naam Paidash Ke Satve Din Rakhe Jate Hai Magar Huzur Ka Naam Rab Ta'la Ne Makhluq Ki Paidash Se Pehle Rakh Dia Ke Adam Allaysallam Ne Yeh Naam Arsh Ki Saaq Par Likha Paya. Nuh Allaysallam Ki Kashti Isi Naam Ki Barkat Se Mukmal Hui. Isa Allaysallam Ne Apne Zamana Me Farmaya (Arbi Scan Me) Ambiyah E Kiram Ne Huzur Ke Naam Ke Tufail Se Dua Kiye. Tisra Yeh Ke Ambiyah E Kiram Ke Naam Maani Ese Ala Nahi Jaise

Muhammad ﷺ Ke Maani Hai. Yaani Be Aib Aur Har Tarah Se Layaq Hamd, Chote Yeh Ke Isi Naam Se Barso Ka Kafir Momin Ho Jata Hai. Jaise Suraj Se Tamaam Barf Pigal Jati Hai, Panchawa Yeh Ke Huzur ﷺ Ke Naam Se Qabar Ke Imtihaan Me Kamyabi Aur Mahsahar Me Najaat Hai Huzur Ka Naam Wo Kimiyah Hai Jis Se Insaan Ki Kaya Palat Jaati Hai Aur Jo Unhe Muhammad Kah Kar Bura Kahe Wo Apne Muh Se Khud Jhoota Hai. Phir Tamaam Paigambaro Ke Maujze Qisa Ki Shakal Me Rah Gaye. Magar Huzur ﷺ Ke Chand Maujize Qayamat Tak Ke Liye Baqi Hai Mashlan Quraan Karim, Ahadees Sahi Jaga Jagah Aapke Baal Sharif Maujud Jinki Ziyarat Hoti Hai, Aap ﷺ Ki Mukmal Sawakh Ummar Sharif Mauh Isnaad Ke Har Ek Ke Samne

Yeh Esi Khubiyah Hai Jo Huzur ﷺ Le Siwa Kisi Ko Ata Na Hue.

Yaha Huzur Ko بُرْهَانُ Farmaya, Dusri Jagah Noor Kyon Ke Burhaan Yaani Dalil To Aqal Se Aur Noor Aankh Se Malum Hote Hai. Falsafa Mantaqi Log Huzur ﷺ Dalail Se Pehchane. Aam Log Aankh Se Behira Rahib Aankh Se Dekh Kar Aur Salmaan Farsi Aqal Se Pehchan Kar Imaan Laaye.

Ab Jo Irshaad Hua Ke Humner Noor Utara, Is Se Murad Quraan Karim Hai Ya Huzur ﷺ Ki Zaat Paak Yaani Huzur ﷺ Dalil Bhi Hai, Aur Noor Bhi, Dalil Toh Aqal Se Pehchani Jati Hai Aur Noor Aankh Se Dekha Jata Hai To Huzur ﷺ Ko Aankh Se Dekho Noor Hai , Unka Har Uzw Pak Noor, Aur Aqal Se Pehchano To Dalil E ILLAHI Hai. Noor Ki Behas Aage Ayegi In Sha ALLAH Ta'la.

AAAYAT

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمُ الْاِسْلَمَ دِيْنًا

Roman Urdu Tarjumah :

Aaj Maine Tumhare Liye Tumhara Deen Kamil Kar Dia Aur Tum Par Apni Naimat Puri Kar Dio Aur Tumhare Liye Islam Ko Deen Pasand Kia.

Surah Maida Ayat 3

Yeh Ayat E Karima Zahir To Deen E Islam Ka Kamil Hona Bayan Farma Rahi Hai Magar Sath Hi Huzur ﷺ Ki Naimat Bhi Bata Rahi Hai Ke Iska Shaan E Nuzul Yeh Hai Ke Hajj Ul Wada Ka Sal Hai Yaani Jab ALLAH Ke Mehboob ﷺ Ne Akhri Hajj Ada Farmaya, Jumuah Ka Din Hai, 9vi Tarikh Zil Hajja Hai. Asar Ke Bad Ka Waqt Hai. Mehboob E Do Jaha ﷺ Unt Par Jalwagar Hai Aur Khutba E Hajj Irshad Farma Rahe Hai Ke Aain Isi Halat Me Yeh Ayat Karima Nazil Hui. Itefaaq Se Is Din 6 Eid E Jumuah Thi, Tin Eid To Musalmano Ki Aur Tin Eidein Dusri Qaumo Ki Yani December Ki 25 Tarikh Barda Din, Isaion Ki Eid, Yahudi Ki Bhi Eid Thi Aur Majusi Ki Bhi, Musalmano Ke Liye Jumuah Ka Din Wo Eid, Hajj Ka Din Wo Eid, Mehboob Ke Deediya Eid Garz Ke Sare Alam Me Khushi Hi Khushi Hai. Aisi Eidein Aj Tak Kabhi Jamah Na Hue. (Ruh Ul Bayan)

Is Ayat Me Chand Faide Hasil Hue Awalan To Yeh Ke Ab Tak Ke Sare Deen Diyaan Majusi, Isai, Wagera Wagera Mukmal They, Wa Qatai Taur Par Dunia Me Jari Ki Gaye , Phir Mansukh Kar Diye Gaye. Magar Deen E Islam Esa Mukmmal Ke Is Me Koi Kami Zayadati Kar Sake Aur Na Koi Quran Ko Badal Sake Aur Na Naya Nabi Ban Kar Aaye, Na Kabhi Yeh

Deen Mansukh Ho Jaise Tabib Apne Kamzor Mariz Ko Awalan Mukhtlif Dawayein Aur Gizae Badal Badal Kar Deta Hai Phir Jab Puri Taqat Mariz Me Aa Jati Hai To Usko Ala Giza Par Chordh Deta Hai Ya Ke Bacho Ko Ghuti Me Doodh Wagera Awalan Aarzi Gizaein Di Gayi, Phir Jab Bacha Taqatwar Ho Gaya. To Usko Koi Roti Di Gayi. Isi Tarah Yeh. Dusra Yeh Ke Jis Tarah Islam Tamam Deeno Se Jayda Kamil. Isi Tarah Baani Islam ﷺ Tamam Mazhaib Ke Bhaniyon Me Afzal Aur Akmal Kyon Ke Kamil Ke Hath Par Har Shaye Kamil Hoti Hai Madrasa Ke Talba Chote Darja Me Mukhtlif Ustado Ke Pas Par Kar Taraqi Karte Rahe Magar Sand Fazilat Le Kar Kamil Jab Hi Bane Jab Ke Madrsa Ke Mudris Ala Ke Pass Talim Hasil Ki. To In Talba Ko Kamil Banane Wala Aur Unki Talim Ko Mukmal Karne Wala Mudris Hua. Tisra Yeh Ke Bagair Mazhab E Islam Ikhtiyar Kiye Hue Aur Bagair Baani Islam Ki Gulami Kiye Koi Amal, Koi Naiki ALLAH Ke Yaha Maqbul Nahi. Saari Mardud Hai Kyon Ke Kufr Ek Qism Ka Zahar Hai Agar Kisi Ke Khane Me Zahar Parda Ho Aur Phir Us Me Tamaam Masaala Daal Kar Tayar Kia Jaye To Jo Bbhi Kha De Marega Jis Darkht Ki Jardh Kat Gayi Ho. Phir Us Ke Pato Ko Umda Paani , Doodh Dia Jaye To Bekar Hai. Isi Tarah Gulami E Sarkar ﷻ Nahi, Kuch Karo Sab Bekaar Hai.

4tha Yeh Ke Deen Kamil Farmaya Gaya. Aur Naimat Ko Farmaya Gaya Tamaam Kamil To Wo Jis Me Na Jayadti Ho Aur Na Kami. Lehaja Islam Ke Usool Me Ab Na Zayadati Ho Sakti Hai Na Kami, Aur Tamaam Wo Kahlate Hai Jis Me Jaydati To Ho Sake Magar Kami Na Ho To Agar Murad Naimat Se Masail Sharai Hai To Bhi Aur Agar Naimat Se Murad Fatuh'aat Hai To Bhi Jaydati Mumkin Hai. 5va Yeh Ke Jab ALLAH Ta'la Islam Se Razi Hai To Baani Islam ﷺ Se Badarja Aula Razi Hai. Isi Tarah Musalmaano Se Razi.

Khuda Ta'la Islam Par Qayam Rakhe

Aameen.

AAYAT

كَثِيرٌ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Roman Urdu Tarjumah

Beshak ALLAH Ki Taraf Se Tumhare Pass Noor Aaya Aur Roshan Kitab.

Surah Maida Ayat 15

Yeh Ayat Karima Huzur Aqdas ﷺ Ki Azim Ul Shaan Naat Hai. Isme Ahle Kitab Ko Mukhatib Farma Kar Irshad Ho Raha Hai Ke Aey ALLAH Ke Bando Tumhare Pass Bardi Shaan Wala Noor Aur Khuli Kitaab Aa Pohchi. Is Ayat Me Huzur ﷺ Ko Noor Farmya. Noor Wo Hai Jo Aap To Khud Zahir Ho Aur Dusro Ko Zahir Karde. Dekho Aftaab Noor Hai Ke Aftaab Ko Dekhne Ke Liye Kisi Roshni Ki Zaroorat Nahi Wo Khud Roshan Hai Aur Jis Par Usne Khud Tawajah Kar Di Wo Bhi Chamak Gaya. Dunia Me Koi Apne Khandaan Se Mash'hur Hota Hai Koi Paisha Ki Wajh Se Koi Saltnat Ki Wajh Se Lekin Huzur ﷺ Kisi Wajh Se Nahi Chamke. Wo To Khud Noor Hai , Unko Kon Chamakta. Balke Unki Wajh Se Sab Chamak Gaye. Isliye Kisi Badhshahi Khandaan Me Paidaish Paak Na Hui. Daulatmand Gharaane Me Jalwagari Na Farmai. Hata Ke Wiladat Se Pehle Walid Ka Saya Utha Lia Gaya. Nabuwat Ke Zahoor Se Pehle Taqriban Sare Ahle Qarbaat Aagey Piche Dunia Se Chale Gaye Aur Bad E Nabuwat Jo Baqi Rahe Wo Khun Ke Pyaase Taake Koi Na Kah Sake Ke Huzur ﷺ Ki Yeh Shoharat Unke Khandaan Ya Ahle Qarbaat Ki Wajh Se Hai.

Garz Ke Is Qadr Be Saro Samani Hai, Magar Tamam Dunia Pehchanti Hai , Kaise Pehchanti Hai Ke Wiladat Paak Se Pehle Dunia Me Halchal Mach Gayi Ke Nabi Akhirjama Ka Zamana Qarib Aa Gaya. Dosto Main Khushi Aur Dushmano Me Ranj Phail Gaya. Jaise Ke Suraj Nikalne Se Pehle Asmaan Par Roshani Pheli Hoti Hai. Bachpan Sharif Me Tamam Log To Kya Janwar Aur Pathar Bhi Pehchante Hai Ke Yeh Nabi Akhir Ul Zaman Hai.

Halima Dai Huzur ﷺ Ko Lekar Apne Ghar Chali, To Khchar Ne Kaha Aey Halima ! Meri Pusht Par Nabi Akhir Ul Zaman Hai (Madarij) Phir Huzur Wo Nooraniyat Hai Ke Aap Ko Zamin Jane, Asman Pehchane, Farshi Jane Aur Arshi Khidmatgari Kare, Ishare Se Suraj Duba Hua Lote, Chand Phat Kar Do Tukde Ho Jaye Kyon Ke Jante Hai Ke Huzur ﷺ Ka Ishara Hai.

Bad E Parda Aj 1400 Sal Guzr Chuke Hai Magar Zamin Ke Har Ghosha Me Dunia Ke Har Mulk Me Apka Naam Ke Sare Kaam Apki Zindgi Mubarak Ka Ek Ek Haal Sharif Duniawalo Ke Samne Hai Itne Arse Me Dunia Me Mashuq Guzre,Badhshah Bhi Guzre Barde Abrde Alim Wa Fazil Bhi Guzre Magar Kisi Ka Naam Bhi Na Raha.

Kya Khabar Kitne Taare Khile Chhup Gaye

Par Na Dube Na Duba Humara Nabi

Yeh Zikr Tha Ke Aap Zaair Hone Ka Ab Dekhna Yeh Hai Ke Aapki Barkat Se Dusre Kis Tarah Zahir Hue Is Ke Mutliq Mukhtsar Yeh Arz Hai Ke Dunia Me Barde Barde Aaulad Wale . Mal Wale, Bashahat Wale Guzre Aur Unhone Apna Naam Baqi Rakhne Ke Liye Boht Koshishein Ki Kisne Koi Imarat

Banwa Kar Chordi Jaisi Tajmahal Wagera Kisi Ne Koi Kitab Likhawai ,Garz Ke Apna Naam Chalaane Ki Boht Tadbirein Kiye Lekin Naam Na Chala Lekin Huzur ﷺ Ke Walidain Karimain Hazrat Amina Khatun, Hjazrat Abdullah, Abdul Mutlib Wa Hashim Wagerahum Isi Tarah Huzur ﷺ Ki Khidmat Parwarish Injaam Daine Wale Log Jise Ke Halima Dai Wagera Tamaam Dunia Me Qayamat Tak Ke Liye Mash'hur Ho Gaye. Kyon?

Sirf Isliye Ke Huzur ﷺ Ki Zaat Se Unko Nisbat Ho Gayi, Garz Ke Apne Khandaan Ko Chamkaya Aur Apne Mulk Ko Chamkaya, Jis Jagah Qadam Paak Pohch Gaye Wo Jahan Walo Ke Liye Ziyarat Gah Ban Gayi. Agar Mulk E Arab Me Aapka Zahoor Na Hota To Aaj Kabba Ko Kon Janta Aur Madina Ko Kon Janta, Dekho Is Mulk Me Na Koi Tamashagah Hai, Na Kashmirk Aur Peris Ki Tarah Tafrih Ke Intzaam Na Sabz Zamin Na Maway Ke Baag Magar Tamam Dunia Ki Taraf Khichi Jaa Rahi Hai. Kyon ? Isliye Ke Arab Ke Chaman Me Hazrat Khalil Ke Chaman Se Ek Esa Phool Khila Ke Jis Ki Mehak Se Dunia Mu'atar Ho Gayi.

Wo Phool Madina Ki Kyaari Me Jalwagar Hai, Uski Kashish Se Sab Udhar Bhage Jaa Rahe Hai. Garz Ke Zamin Wa Asmaan Ki Chaki Sab Ko Pish Deti Hai, Lekin Jo Madina Wali Khonti Markaz Alam Se Lag Jata Hai Wo Uski Chakki Se Nahi Pash Sakta, Bich Jata Hai.

Yeh To Dosto Ka Zikr Tha Jinhone Dushmani Ki Wo Bhi Mash'hur Ho Gaye Jaisy Abu Jahal Wagera Yeh Toh Noor Ke Mani Ki Tahqeeq Thi Ab Do Batein Aur Bhi Qabil E Gaur Hai Ek To Yeh Ke Noor Ko Kitab Ke Sath Kyon Jamah Farmaya Gya ? Wajh Yeh Hai Ke Koi Kitab Bhi Andhere Me Nahi Pardhi Jati, Roshni Chaiye.

Isi Tarah Kitab E ILLAHI Ko Wo Jaan Aur Samj Sakta Hai Jiske Dil Me Noor E ILLAHI Jalwagar Ho Jab Wo Dil Me Aaye To Quraan Hath Me Aaya.

Dusra Yeh Ke Nooran Ki Tanwin Tazim Ke Liye Hai Yani Barda Noor. Huzur Ka Barda Noor Hona Chand Tarah Hai Awlan Yeh Ke Suraj Ki Roshni Dunia Me Kam Wa Baish Hoti Rahti Hai, Subah Ko Halki , Doper Ko Jayda Sham Ko Phir Kam,Raat Me Gaib Magar Noor E Rasoolallah ﷺ Kabhi Kam Nahi, Phir Suraj Har Waqt Adhi Zamin Ko Roshan Karta Hai. Magar Noor E Habib ﷺ Sari Zamin Ko Balke Farsh Wa Arsh Ko, Suraj Badan Ke Zahir Ko Chamkata Ahi Aur Noor Habib Allaysallam Dil Wa Dimag Ko Khayal Ko Garz Ke Sab Hi Ko Chamkata Hai,Jo Aadmi Suraj Se Bachne Ke Liye Takhana Me Kothri Me Chhup Jaaye To Dhup Se Bach Jayega. Magr Noor E Muhammadi Toh Takhana Me Kothhari Me, Pahad Par, Jaha Khuda Ki Khudai Hai Waha Pohchta Hai Kisi Ko Mehrum Nahi Karta Jo Khud Is Se Fayda Na Uthaye Wo Badbakhat Hai.

Huzur ﷺ Ki Wiladat Makka Muazmah Me Hui, Makka Sharif Bich Zamin Me Waqeh Hai. Kyon Ke Mehfil Me Kinaro Ke Gais Khas Khas Jagah Roshni Dete Hai, Magar Darmiyan Ka Bohttez Gais Sari Mehfil Munwar Karta Hai Digar Ambiyah Kiram Aitraf E Alam Ke Gais They Jo Khas Khas Jamato Ko Hidayat Dete Rahe Magar Huzur ﷺ Sari Khudai Ke Noor Hai. Lehaja Bich Me Jalwagari Farmai. Isiliye Farmaya

Hazrat Yunas Misr Me Jakar Chamke, Jaz Kacheri Me, Molvi Madrsa Me, Baabul Station Par Magar Huzur ﷺ Har Waqt Har Jagah Chamke, Unka Sika Arsh Wa Farsh Har Bazar Me Chalta Hai.

Rabne Is Ayat Me Huzur Ko Noor Farmaya Aur Quraan Ko Mubin Yani Zahir Karne Wala, Noor Me Aur Mubin Me Kya Farq Hai ? Noor To Aankh Se Nazar Ata Hai Balke Andhe Bhi Kuch Na Kuch Mehsoos Kar Lete Hai/ Is Ma'nah Se To Huzur ﷺ Noor Hai Ke Andhe Abu Jahal Wagera Bhi Aap Keqail Ho Gaye. Arbi Scan Me Magar Quran Karim Ko Wahi Pehchan Saka Jo Imaan Le Aya, Aur Is Se Masail Wahi Nikal Sakta Hai Jo Ilm Wa Ijtehad Rakha Ho. Quraan Ko Paalena Har Ek Ka Hisa Nahi, Quraan Farmata Hai

Yani Aey Mehboob Yeh Kafir Aapko Jhoota Nahi Kahte Balke Yeh To ALLAH Ki Ayato Ka Inkar Karte Hai Malum Hua Ke Kafir Bhi Mehboob ﷺ Ko Amin Sacha, Rast Bazz Jante They, Haan Quraan Ko Na Mante They. Yeh Farq Hai. Nooran Me Aur Mobin Me Ya Yun Samj Lo Ke Quraan Ko Huzur ﷺ Ne Chamkaya Kyonke Ap Noor Hai Aur Quraan Ne Huzur ﷺ Ke Ausaf Jagah Jagah Byan Farmaye. Kyon Ke Wo Bayan Karne Wala Mubin Hai.

AAAYAT

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
رَاكِعُونَ ﴿٥٥﴾

Roman Urdu Tarjumah

Tumhare Dost Nahi, Magar ALLAH Aur Uska Rasool Aur Imaan Wale Namaz Qayam Karte Hai Aur Zakat Dete Hai Aur ALLAH Ke Huzur Jhuke Hue Hai.

Surah Maida Ayat 51

Is Ayat E Karima Me Musalmano Ko Ek Zaroori Hukm Dia Gaya Hai Magar Sath Hi Huzur ﷺ Ki Izzat Wa Azmat Ka Khutba Irshad Ho Raha Hai. Iska Shaan E Nuzul Yeh Hai Ke Syedna Abdullah Ibne Salam Jo Ke Yahud Ke Alim They Mushraf Ba Islam Ho Gaye Is Par Unki Qaum Bani Qarija Aur Bani Nazir Ne Apas Me Kameti Kar Ke Yeh Faisla Kar Lia Ke Chunke Unhone Islam Qabul Kar Lia Hai Isliye Unka Bycot Kia Jaye, Chunache Sari Qaum Ne Unse Shadi Biya, Kharid Farog, Uthna Bethna Sab Yakdam Chord Dia. Is Par Syedna Abdullah Ibne Salam Ne Apni Qaum Ki Shikayat Huzur Se Ki, Ke Main Sari Qaum Me Tanha Rah Gaya. Is Mauqa Par Yeh Ayat Nazil Hui Aur Unko Farmaya Gaya Ke Agar Tum Se Kufaar Alhida Ho Gaye To Tum Ko Kya Ghum Hai, Tum Se Kufaar Chute Aur ALLAH Aur ALLAH Ke Rasool Aur Musalmano Ki Dosti Aur Mohbbat Hasil Hui Tum Is Sode Me Nuqsan Me Nahi Rahe, Kafiro Ko Chordha Aur Khuda Ko Lia, Daman Musatafa Ka Saya Mil Gaya. Musalmano Ki Dosti Hasil Hui. Is Se Musalmano Ko Chand Fayde Hasil Hue. Ek To Yeh Ke ALLAH Ke Siwa Rasool ﷺ Aur Musalmano Se

Dosti Karna Gunah Nahi Hai, Dusra Yeh Ke ALLAH Aur Uske Rasool ﷺ Ki Madad Aur Dosti Tamaam Ke Muqabala Me Kafi Hai.

Tisra Yeh Ke Hadees Paak Me Ata Hai Ke Islam Ki Lazat Wahi Paasakta Hai Jo ALLAH Ke Liye Mohbbat Aur ALLAH Ke Liye Adawat Kare Yaani ALLAH Walo Se Mohbbat Kare Aur Deen Ke Dushamano Se Alhida Rahe Chotha Yeh Auliyah ALLAH Mashaikh E Izaam Ulma E Kiram Sahaba Ahle Bait E Izam Ki Mohbbat ALLAH Ki Bardi Naimat Hai Ke Yeh Hazrat Momin Aur Momino Ke Sardar Hai. Isi Ko Surah Fateha Me Farmaya Gaya.

Khudaya Humko Unke Rasta Par Chala Jin Par Tune Inaam Farmaya Hai. Aur Haqiqat Me Musalmano Ya Auliyah E Kiram Se Mohbbat Rakhna Huzur ﷺ Ki Mohbbat Ke Liye Hai. Yeh Hazrat Rasoolallah ﷺ Ko Paane Ke Liye Zariyah Hai. ﷺ

AAAYAT

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ
يُعْصِبُكَ مِنَ النَّاسِ

Roman Urdu Tarjumah

Aey Rasool Pohcha Do Jo Ke Utra Tum Par Tumhare Rab Ki Taraf Se Aur Esa Na Ho To Tumne Uska Koi Paigam Na Pohchaya Jaye Aur ALLAH Tumhari Nigebaani Karege Logo Se.

Surah Maida Ayat 6

Is Ayat Me Bazahir To Huzur Nabi E Karim ﷺ Ko Tablig Farmane Ka Hukm Dia Jaa Raha Hai, Magar Sath Hi Huzur ﷺ Ki Naat Sharif Bhi Ho Rahi Hai Isliye Ke Ayat Me Farmaya Jaa Raha Hai Ke Aey Mehboob ﷺ Apne Bekhauf Wa Khtar Ahkaam Ki Tablig Farmaye Aur Kisi Dushman Se Kahuf Na Famaye. Kyon Ke Hum Apkee Muhafiz Hai. Pehle Paigambaro Ko Kafiro Ne Shaheed Kar Dia. Ya Unki Tablig Rokne Ki Koshish Kiye, Lekin Apki Izzat Wa Azmat Wagera Ke Hum Muhafiz Hai. Ab Kon Hia Jo Aap Ko Nuqsan Pohcha Sake Lehaja Aap Khub Tablig Farma De.

Shaan E Nuzul Is Ayat Ka Yeh Hai Ke Yahud Madina Munawara Ne Huzur ﷺ Se Arz Kia Ke Hum Bardi Jamat Wale Hai Aur Taqatwar Bhi. Agar Aap Apni Tablig Chordh De To Hum Apki Izzat Karege Aur Khidmat Karege Aur Agar Apne Apni Tablig Jaari Rakhi To Hum Apko Shaheed Kar Dege,

Chunache Muhajirin Wa Ansar 100,100 Hazrat Apki Hifazat Ke Liye Har Waqt Aapki Khidmat Me Hazir Rahne Lage Jab Yeh Ayat Karima Nazl Hui Tab Huzur ﷺ Ne Un Tamaam Khidmatgaaro Se Farmaya Aap Log Ab Apne Apne Ghar Aram Kare, Meri Hifazat Ki Zimedari Mere Rab Ne Farmali

(Ruh Ul Bayan)

Subhanallah ! Rab Ne Deen E Islam Aur Quraan Ke Bare Me Farmaya (Arbi Scan Me) Hum Iske Muhafiz Hai. Aur Sahib E Quraan Ke Liye Irshad Farmaya Ke Aapko Logo Se Mehfooz Rakhege, Pehle Ambiyah E Kiram Ke Na Deen Ki Zimedari Thi Na Ambiyah E Kiram Ki Jaano Ki, Isi Wajh Se Unke Deen Bhi Khalt Ho Gaye Kitabein Mehfooz Na Rahi, Yaha Quraan Mehfooz Aur Islam Aur Masail Garz Ke Har Chiz Mehfooz Hui. Is Hifazat Hi Ka Asar Tha Ke Kufaar E Makka Ne Aur Yahud E Madina Ne Jaan Tordh Koshish Kiye Ke Saheed Karde Na Kar Sake. Rab Ta'la Ne Gaar E Shaur Me Makdi Ke Jaale Se Habib ﷺ Ko Bacha Lia. Yah Hi Nahi Us Zamana Me Hi Yeh Hifazat Thi Balke Qayamat Tak Ke Liye Aapki Izzat Wa Azmat Ko Mehfooz Kar Dia. Aaj Badhshah Ke Khilaaf Log Tahrire Chap Dete Hai. Magar Behamd E Rabi Ta'la Kisi Be Deen Ko Baargah E Risalat Me Gustakhi Karne Ki Himma Tnahi Hoti Agar Kisi Ne Gustakhi Ki To Fauran Apni Saza Ko Pohch Gaya. Yeh Hifazat E Rab Hai.

Hazrat Isa Allaysallam Ko Yahud Ne Pareshan Kia, To Charam Asamaan Par Bula Kar Unki Hifazat Farmai Us Se Bardh Kar Yeh Hai Ke Mehboob Ko Dushamano Me Hi Rakha Aur Farmaya Ke Mehboob Khub Tablig Ki Jaye.

Ek Governor Ki Riaya Is Se Na Dabi , Usko Badhshah Ne Shahi Mehal Me Bulaya. Dusar Governor Ne Sab Ko Qabu Me

Karlia, Isko Hukm Mila Ke Aap Waha Hi Rahiye Aur Hukumat Kijiye Har Tarah Ki Imadaad E Sultaani Aapko Bheji Jayegi. Zahir Hai Ke Dusra Hakim Barde Dabdaba Wala Hai.

Is Ayat Se Malum Hua Ke Jo Shakhs Kahe Ke Huzur ﷺ Ne Hazrat Ali Radiallahu Ta'la Anho Ki Khilafat Ko Zahir Na Farmaya, Hazrat Ummar Ke Dar Ki Wajh Se Wo Bedeen Kafir Hai. Saare Hi Ahkaam Tabligiyah Ki Tablig Farma Di ﷺ.

AAAYAT

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّنَا عَلَى رَسُولِنَا الْبَلَدُ

الْمُبِينُ ﴿٩٢﴾

Roman Urdu Tarjumah

Aur Hukm Mano ALLAH Ka Aur Hukm Mano Rasool Ka Aur Hoshiyar Raho Phir Agar Tum Phir Jao TO Jaan Lo Ke Humare Rasool Par Wajah Taur Par Hukm Pohcha Dena Hai.

Surah Maida Ayat 92

Is Ayat Me Musalmano Ko Khuda Aur Rasool ﷺ Ki Ita'at Karne Ka Hukm Dia Gaya Hai Aur Huzur ﷺ Ki Naat Irshaad Hui Hai Awalan To Yeh Malum Hona Chaiye Ke Rab Ta'la Ne Apni Ita'at Ka Alhida Zikr Farmaya Aur Rasool ﷺ Ki Ita'at Ka Alhida. Is Se Boht Par Lutf Baat Yeh Hasil Hui Ke Sirf Quraan Ko Maan Lena Hi Hidayat Ke Liye Kaafi Nahi Yaa Yun Ke Khuda Ki Ita'at Hi Huzur Ki Ita'at Hai, Ahadees Ki Zaroorat Nahi Mehaj Bedeeni Hai. Baaz Wo Kaam Hai Ke Huzur ﷺ Ne Unka Hukm Dia Quran Karim Me Unka Zikr Nahi Sunnat Nabwi Samj Kar Ummat Karti Hai. In Dono Ko Baja Lana Aur Dono Ko Haq Janana Islaam Me Zaroori Hai Jaise Quraan Ka Inkar Kufar Hai. Isi Tarah Huzur ﷺ Ki Hadees Ko Deeda Danstana Na Maanana Kufar Hai Yeh Aur Bat Hai Ke Kisi Kalam Ke Hadees Hone Me Shak Ho, Phir Uske Sabut Ka Inkar Karey Magar Jiski Mutliq Yaqini Taur Par Malum Ho Jaye Ke Yeh Farman E Musatafa Hai , Phir Usko Bra Jane Kafir Hai.

Hazrat Sidiq Ne Khud Sun Lia Ke Sarkaar Farmate Hai Ke Gira Ambiyah Ki Mairas Nahi Taqsim Hoti, Unka Chorda Hua Maal

Sadqa Dani Hai Halake Mairash Ka Sabut Quran Karim Se Tha. Magar Huzur ﷺ Ki Mairas Taqsim Farmai Hi Nahi Hata Ke Hazrat Ali Radiallahu Ta'la Anho Ne Bhi Apne Dur E Khilafat Ki Mairaas Taqsim Na Ki, Bagaat Aur Zamin Mishal Zamana Sidiq Wa Farooqi Bataur Waqf Sarf Hoti Rahi, Nihayat Purlutf Baat Yeh Bhi Hai Ke ALLAH Ki Itaa'at Aur Rasool Ki Itaa'at Me Farq Bhi Hai. Wo Yeh Ke Rab Ta'la Ki Itaa'at Sirf Farman Ki Hogi. Uske Kaamo Me Itaa'at Nahi Lekin Huzur ﷺ Ki Itaa'at Tin Chizo Me Ki Jaayegi, Qaul, Fahal Aur Sakut Yaani Jo Farma Dia Usko Maan Lo Jo Huzur Ne Khud Karke Dikhaya Usko Maano, Jo Kisi Ko Karte Hue Dekh Kar Mana Na Famraya Usko Maan Lo. Rab Ta'la Ke Afaal Aur Taqrir Main Itaa'at Nahi, Rab Ta'la Ka Hukm To Yeh Hai Ke Kufaar Ki Imaadad Na Karo, Magar Khud Unko Rizq Deta Hai Aish Wa Aram Deta Hai Kabhi Kufaar Ko Musalmaano Ke Muqabale Me Fateh Deta Hai Larai Me. Agar Koi Yeh Kahe Ke Jab Khuda Unko Naimatein De Raha Hai To Humbhi Unki Khidmat Kare To Yeh Galat Hai. Parwardigaar Kabhi Apne Ambiyah E Kiram Par Ataab Farmata Hai. Hum Bhi Mazallah Ese Kalmaat Ambiyah Ke Liye Bole, To Yeh Aain Kuffr Hai. Kyon Ke Yeh To Rab Ta'la Ki Afaal Hai Rahe Uske Ahkaam Humare Liye Wo Aur Hai Humko Hukm Dia Kufaar Ki Imadaad Na Karo Aur Agar Tum Ne Apni Awaz Bhi Nabi ﷺ Ki Awaz Par Unchi Kar Di To Tumhara Imaan Khatam Hai Garz Ke In Dono Itaa'ato Me Farq Hone Ki Wajh Se Do Jagah Kalma Atiaun Farmaya Gaya Tisri Boht Lutf Ki Baat Yeh Malum Hui Ke Farmaya Jaa Raha Hai, Tum Yeh Na Samjana Ke Agar Tumne Huzur ﷺ Ki Itaa'at Na Ki To Unka Kuch Nuqsaan Hoga. Wo To Apna Farz Tablig Ada Kar Chuke , Ab Na Manane Ka Wabaal Tum Par Hoga.

Tumhari Itaa'at Se Unka Koi Fayda Nahi Aur Tumhari Mukhalifat Se Unka Koi Nuqsan Nahi , Wo Be Parwa Badhshah Hai Haan Tum Niyazmand Ho.

صلی اللہ علیہ وسلم

AAYAT

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدِّلَكُمْ تَسْأَلُكُمْ ۚ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدِّلَكُمْ ۖ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ

Roman Urdu Tarjuma :

Aey Imaan Walo ! Esi Baatein Na Puchho Jo Tum Par Zahir Ki Jaye To Tum Ko Buri Lage Aur Agar Unhe Is Waqt Puchoge Jaha Ke Quraan Utar Raha Hai To Tum Zahir Kar Di Jayegi, ALLAH Uhe Maaf Kar Chuka Aur Hilm Wal Hai.

Yeh Ayat E Paak Huzur ﷺ Ki Naat Ka Ek Guldasta Hai Jis Me Tarah Tarah Ke Natiyah Phool Mehak Rahe Hai. Iske Shaan E Nuzul Me Do Qaul Hai Ek To Yeh Ke Baaz Log Huzur ﷺ Se Boht Se Be Fayda Sawal Kia Karte They Ek Roz Irshad Farmaya Acha Jo Kuch Puchna Ho Puch Lo, Hum Har Baat Ka Jawab Dege, Ek Ne Pucha Mera Anjaam Kia Hoga ? Farmaya Jahannum. Dusre Ne Pucha Mera Baap Kon Hai ? Huzur ﷺ Ne Farmaya To Sadqa Ke Nutfe Se Hai. Yaani To Harami Hai (Kyon Ke Uski Ma Sadqa Ki Biwi Na Thi) Is Par Yeh Ayat Nazil Hui Aur Farmaya Gaya Ke Aey Musalmano ! Humare Mehboob Se Esi Batein Na Khulwao Jisme Tumhare Aaib Khul Jaye (Tafsir Ahmadi)

Muslim Ki Riwayat Me Hai Ke Isi Mauqa Par Abdullah Ibne Huzefa Sahmi Ne Pucha Ke Mera Baap Kon ? Farmaya Hujefa, Abdulah Ki Walida Ne Yeh Waqiah Suna To Kahne Lagi Barda Nalayak Hai Tujhe Kya Malum Zamana Zahiliyat Ki Aurto Ka Kya Haal Tha. Agar Teri Maa Se Koi Qasur Hua Hota To Wo Aaj Kaisi Ruswa Hoti. Muslim Ki Riwayat Me Hai Ke Bar Huzur ﷺ Ne Farmaya Ke Musalmano Par Hajj Farz Hai Is Par Ek Shakhs Ne Kaha Kya Har Saal Farz Hai ? Huzur Ne Khamoshi Ikhtiyar Ki Farmai, Sayal Ne Bar Bar Yeh Sawal Kia, To Irshad Farmaya Ke Agar Hum Is Waqt Haan Kah Dete To Har Saal Hajj Karna Farz Ho Jata Aur Tum Na Kar Sakte Is Par Yeh Ayat Utri Aur Farmaya Ke Aey Musalmano ! Sawalat Karke Esi Qaidi Mat Lagoa Jo Tum Ko Bhari Parde. Is Me Chand Tarh Se Huzur ﷺ Ki Naat Bayan Hui, Awalan To Is Tarah Ke Bargah E ILLAHI Me Huzur ﷺ Ki Wo Izzat Wa Azmat Hai Ke Rab Ta'la Gulamo Ki Unki Bargah Me Uthane Bethane Bolne Aur Bat Puchne Ke Adab Talim Farmata Hai Ke Is Tarah Bat Pucho, Is Tarah Kalam Karo, Wagera Wagera Aur Huzur ﷺ Ko Zaroorat Mehsoos Nahi Hoti Ke Kisi Ko Apna Adab Karna Sikhaye.

Be Izzazat Unke Ghaar Me Jibrail Aate Nahi

Aankh Wale Jante Hai Izzo Shaan E Ahle Bait

Dusra Is Tarah Ke Pehli Riwayat Ki Bina Par Malum Hua Ke Huzur ﷺ Tamaam Logo Ki Asal Aur Unke Anjaam Se Bakhubi Wakif Hai Ke Kon Kis Ka Beta Hai Aur Kon Jahannumi Hai Aur Kon Jannati Yeh Hai Mani Hazir Wa Nazir Ke Magar Pardaposh Hai.

Har Ek Ke Halat Bayan Nahi Farmate. Is Sy Yeh Na Samjo Ke Wo Jante Bhi Nahi. Tisra Yeh Ke Dusri Riwayat Se Malum Hua Ke Huzur ﷺ Malik Ahkam Banaye Gaye Hai. Jo Kalma

Unki Zubaan E Paak Se Nikal Jaye Wahi Qanun E ILLAHI Ban Jata Hai. Sab To Qanun Ke Muntzir Magar Qanun Naam Hai Junbis E Zubaan E Musatafa ﷺ Ka.

Chotha Yeh Ke Jis Chiz Ko Shariat Ne Haram Na Kia Ho Wo Halaal Hai. Mishkaat Jild Do Me Kiitab Ul Ta'ama Me Hai Ke Halaal Wo Jise ALLAH Ne Halaal Kia, Haram Wo Jise ALLAH Ne Haraam Kia Aur Jiska Kuch Zikr Nahi Wo Maaf Hai To Ab Mehfil E Milaad Fateah Tijaa Bujurgaan , Madaaris Deeniyah Jo Huzur ﷺ Ke Zamana Me Na They Wo Tamaam Jaiz Hai Kyon Ke Shariat Ne Unko Kahi Haram Na Famraya Is Ayat Me Yeh Hi Farmaya Jaa Raha Hai. Arbi Scan Me Yani ALLAH Ne Unko Maaf Kar Dia. 5va Yeh Ke Agar Koi Bujurag Koi Amal Ya Wazifa Bata De Aur Usme Koi Paabandi Na Bataye To Khawa Khamkha Puch Puch Kar Paabandiyah Na Lagaye. Bani Israil Se Kaha Gaya Tha Ke Ek Gaaye Zibah Kar Ke Usko Goshat Mait Ke Maro To Wo Zinda Ho Kar Apne Qatil Ka Naam Bata Dega. Magar Unhone Barbar Pucha Ke Gaaye Kaisi Ho, Kis Rang Ki Ho, Kis Ummar Ki Ho, Puchte Rahe, Aur Paabandiyah Bardti Hai, Agar Bagair Puche Koi Si Bhi Gaaye Zibah Kar Dete Kaafi Tha. Isi Tarh Puch Puch Kar Qaidiyah Na Lagao.

AAAYAT

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ
يَجْحَدُونَ ﴿٣٣﴾

Roman Urdu Tarjumah :

Humko Malum Hai Ke Aap Ko Ranj Deti Hai Wo Baat Jo Yeh Kah Rahe Hai To Wo Tumko Nahi Jhutlate Balke Zalim ALLAH Ki Ayato Se Inkar Karte Hai.

Is Ayat Me Bhi Huzur Aqdas ﷺ
Ki Naat Sharif Saaf Taur Par Zahir Hai Aur Apka تقرب الى الله
Malum Hota Hai.

Shaan E Nuzul Is Ki Yeh Hai Ke Akhns Ibne Qais Abu Jahal Ka Barda Dost Tha. Ek Bar Akhans Ki Mulaqat Abu Jahal Se Tanhai Me Hui, Akhnas Bola Ke Aey Abul Hakim (Yeh Abu Jahal Ka Laqab Tha) Yeh Tanhai Ki Jagah Hai. Meri Terei Baat Ki Kisi Ko Khabar Nahi Hogi To Sach Bol De Ke Muhammadur Rasoolallahsache Hai Ya Nahi Abu Jahal Ne Kaha Ke ALLAH Ki Qasam Muhammad ﷺ Beshak Sache Hai, Kabhi Koi Jhoota Harf Unki Zubaan Par Na Aya. Lekin Baat Yeh Hai Ke Qasi Ki Aulad Hai. Unke Khandan Me Tamam Bujurgiyah Pehle Se Hai, Baitullah Ke Paani Pilaane Wale, Khana Kabba Ke Hajab Wagera Yeh Hi Hai. Ab Nabuwat Bhi Un Me Pohchi Jaa Rahi Hai To Baqi Quraishiyon Ke Liye Konsi Izzat Baqi Rah Gayi. Is Par Yeh Ayat Karima Utari

(Khazaan)

Tirmizi Ne Hazrat Ali Radiallahu Ta'la Anho Se Riwayat Ki Ek Baar Abu Jahal Ne Huzur ﷺ Ki Khidmat Me Hazir Ho Kar Arz Kia Ke Hum Apki Takzib Nahi Karte Hum To Us Kitab Ko Jhoota Kahte Hai Jo Aap Laaye Hai. Is Par Yeh Ayat Utari.

Is Ayat Se Huzur ﷺ Ki Azmat Shaan Chand Tarah Se Sabit Hui, Awalan To Is Tarah Ke Huzur ﷺ Rab Ta'la Ke Ese Mehboob Hai Ke Agar Kisi Bat Se Dil Mubarak Ko Ranj Pohch Jaaye To Rab Ta'la Us Mubarak Dil Ki Taskin Farmata Hai, Kufaar To Iza Pohcha De. Magar Rab Paak Tasli De Raha Hai. Kufaar Jo Kahte They Ke Aap Rasool Nahi Isiliye Khatir Aqdas Par Malaal Guzrata Tha To Kis Andaz Se Farmaya Ke Pyaare Yeh Tumko Nahi Julate Yeh To Humko Aur Humari Ayato Ko Jhulate Hai Tum Kyun Ranj Karte Ho. Dusre Is Tarha Ke Huzur ﷺ Ki Esi Paak Aur Suthari Zindagi Sharif Hai Ke Dost To Dost Dushman Bhi Mante They Ke Yeh Amin Hai, Sache Hai. Agar Dunia Me Koi Esi Hasti Guzri Ke Jisne Kabhi Khush Taibhi Me Bhi Phool Kar Jhoot Na Bola, Wo Hasti Paak Sahib El Laulaak Hai. ﷺ

Qaida Hai Ke Insaan Ke Hum Watan Aur Khass Kar Ladakpan Ke Dost Uski Androni Aur Bairooni Zindagi Se Waqif Hote Hai, Gairo Me Pohch Kar Koi Kaisa Hi Paak Daman Bane, Magar Apno Me Mashkal Se Maqbul Hota Hai Huzur ﷺ Ki Wo Zaat Hai Ke Jab Dawa E Nabuwat Farmaya To Sab Se Pehle Ladakpan Ke Sathi Sidiq E Akbar Radiallahu Ta'la Anho Ne Imaan Qabul Kia. Aur Sharik Zindgi Khadeejah Kubra Ne, Jin Logo Ne Inkaar Bhi Kia Toh Mehz Hasad Ki Wajh Se, Aapki Zaat Par Koi Aib Na Laga Sake. Tisra Is Tarha Ke Ayat Ke Yeh Bhi Mani Ho Sakte Hai Ke Aey Mehboob Aapki Nabuwat Ka Inkaar Aapke Kamalat Par Aitraz Aur Aapki Tarif Se Chirdh Jana Yeh Haqiqat Me Humara Aur Humari Ayato Ka Inkaar Hai. Agar Sultaan Kisiko Afar Ala Bana Kar Apni Riaya

Ki Taraf Bheje Aur Log Is Afsar Ki Mukhalifat Kare Aur Usko Afsar Na Maane To Wo Haqiqat Me Badhshah Ki Mukhalifat Karte Hai Aur Saltnat Ke Baagi Hai To Jo Bhi Huzur ﷺ Ke Kamalat Se Inkaar Karta Hai Wo Dar Parda Khuda Ki Ayat Ka Inkaar Karta Hai. 4th Is Tarah Ke Ayat Kahte Hai Rab Ta'la Ki Nishani Ko Jis Se Khuda Pechaana Jaaye Ayaat Is Ki Jamah Hai Nishaniyah To Huzur ﷺ Khuda Ki Zaat Ki Ayaat Hai. Yaani Huzur Ki Zaat Aur Huzur ﷺ Ki Sifaat Rab Ko Pehchanane Ka Jariyah Hai, Un Kufaar Ne Aapki Nabuwat Wa Risalat Ka Inkaar Kia, Farmaya Unhone Humari Nishaniyon Ka Inkaar Kar Dia.

5va Is Tarh Ke Dunia Ki Har Chiz Qudrat E ILLAHI Ki Nishani Hai Arbi Scan Me

Yaani Har Chiz Khuda Ki Wahdaniyat Ka Pata De Rahi Hai. Magar Dunia Ki Har Chiz Khuda Ki Ek Sifat Ki Nishani Hai. Suraj Khuda Ke Noor Ka Pata Deta Hai. Paani Wa Hawa Khuda E Paak Ki Sakhawat Ka Khutba Pardh Rahe Hai Magar Huzur ﷺ Rab Ta'la Ki Zaat Aur Sari Sifaat Ke Mazhar E Ala Hai. Agar Rab Ka Ilm Dekhna Hai To Ilm E Mustafa Dekho Agar Rab Ki Sakhwat Dekhna Hai To Sakhawat E Mehboob Ka Mutalah Karo.

Maalik E Kaunain E Go Paas Kuch Rakhte Nahi

Do Jaha Ki Naitmatein Hia Unke Khaali Hath Me

Hazrat Anas Radiallahu Ta'la Anho Ko Dua E Barkat De Di To Sab Ke Bago Me Sal Me Ek Baar Phool Ata Tha Magar Anas Ke Bago Me Sal Me Do Bar (Mishkaat Bal Akarmaat)

Hazrat Jabir Wa Abu Huraira Radiallahu Ta'la Anhuma Ko Thorde Se Jo Inayat Farma Diye To Tis Saal Tak Wo Jo Khatam Na Hue

(Mishkaat Baab Ul Maujizat)

Ek Payala Paani Tha Aapne Apni Ungliyah Usme Dal Diye.

Ungliyon Se Paani Ke Chashme Jaari Ho Gaye.

Saikdo Admiyon Ne Is Se Wuju Kia, Gusal Kia, Janwaro Ko Pilaya Aur Mashkize Bhar Liye. Hazrat Jabir Radiallahu Ta'la Anho Ke Ghar Char Sair Aate Se Tamaam Lashkar Aur Sare Madina Walo Ko Dawat Khila Di. Yeh Hia Sakhawat E Mustafa ﷺ.

Agar Qudrat E Khuda Ka Nazara Karna Ho To Mehboob Ki Qudrat Ko Dekho Ke Ishara Se Duba Hua Suraj Wapas Kar Lia.

Shami

Pura Chand Tukde Kar Dala

(Quraan Karim)

Rafah Hajat Ke Liye Do Darkhato Ko Jo Dur They Jamah Farma Dia Agar Noor E ILLAHI Dekhna Ho To Jamaal E Mustafa Dekho.

Hazrat Jabir Radiallahu Ta'la Anho Farmate Hai Ke Chandani Raat Thi, Mehboob ﷺ Hila Pehane Bethe Hue They Main Kabhi Asmaan Ke Chand Ko Dekhta Tha Aur Kabhi Madina

Ke Chand Ko, Wallah Shakal E Mustafa Chand Se Kahi Munwar Thi.

Garz Ke Huzur ﷺ Rab Ta'la Ki Aayat Me Jisne Unka Inkaar Kia, Usne Rab Ta'la Ka Inkaar Kia Aur Jisne Unko Mana Rab Ko Pehchana.

AAAYAT

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ط

Roman Urdu Tarjumah :

Aur Yahud Ne ALLAH Ki Qadar Na Jaani Jaisi Chaiye Thi.
Jab Bole Ke ALLAH Ne Kisi Aadmi Par Kuch Nahi Utaara.

Surah In'aam Ayat 91

Bazahir To Yeh Ayat E Paak Kufaar Yahud Ki Burai Me Nazil Hui Magar Nazar E Imaan Se Dekha Jaye To Huzur ﷺ Ki Naat E Paak Ke Isme Ese Phool Mehak Rahe Hai Jis Se Dimaag Imaan Mu'atar Hota Hai.

Shan E Nuzul Is Ayat Ki Yeh Hai Ke Ek Bar. Yahud Ki Ek Jamat Apne Alimo Ke Sardar Malik Ibne Saif Ko Lekar Huzur ﷺ Ki Kidmat Me Munazare Ke Liye Aai. Huzur ﷺ Ne Us Se Farmaya Ke Aey Malik Tujhe Us Parwardigar Ki Qadam Deta Hu. Jisne Musa Par Taurait Nazil Farmai, Kya Tune Taurait Me Dekha Hai. Ke Arbi Scan Me Yaani Khuda Ta'la Mote Alim Ko Dushman Rakhta Hai Kaha Ke Haan Huzur Ne Farmaya Tu Mota Alim Hia Taurait Ke Hukm Taurait Ke Hukm Se To Khuda Ka Dushman Hia Aur Us Par Wo Gusa Me

Akar Kahne Laga Ke Khuda Ne Kisi Bashar Par Kuch Nahi Utara.

Is Par Yeh Ayat Nazil Hui Jisme Farmaya Gaya Ke Un Kam Bakhto Ne Khuda Ki Qadar Hi Na Jani Ke Uski Kitabo Aur Paigambaro Ka Inkar Kar Dia, Acha To Hazrat Musa Par Taurait Kisne Utari Thi. Sare Yahud Malik Ki Yeh Bat Sun Kar Malik Se Barhum Ho Gaye Ya To Tazim Se Laaye They Ya Usko Jhidkane Lage Aur Is Ohde Se Usko Alhida Kar Dia.

Madarik Wa Khaazin

Isme Chand Tarah Se Huzur ﷺ Ki Sifat Malum Hui Awalan To Is Tarha Ke Huzur ﷺ Ilm E Laduni Hai Na Kisi Se Ilm Pardha, Na Kisi Alam Se Faiz Lia, Magar Munazara Ka Tariqa Esa Nafis Ikhtiyar Farmaya Ke Purana Mishaq Bhi Is Tariqa Par Sar Jhuka Dega. Yani Dalil Shuru Hone Se Pehle Hi Sabit Kar Dia Ke Tu Apne Hi Mazhab Ke Aitbar Se Bedeen Hia, Tujh Se Guftgu Kaisi ?

Dusra Is Tarah Ke Taurait Sharif Zuban Abraani Me Thi, Na Apne Kisi Se Taurait Pardi Aur Na Zubaan Abraani Kisi Se Sikhi Magar Qurbaan Us Ilm Ke Ke Taurait Ki Ayat Par Bhi Nazar Hai Aur Zubaan Abraani Par Bhi Ubur Rahe.

Hazrat Ambiyah Waqif Hi Paida Hote Hai. Hazrat Adam Allaysallam Ne Paida Hote Hi Arsh Par Kalam Taiba Likha Hua Pardh Lia Aur Pucha Ke Khudaya Yeh Kis Bujuragt Ka Naam Hai, Jo Tere Naam Ke Sath Likha Hai ? Farmaya Aey Adam Yeh Unka Naam Hai Ke Agar Inki Paidaish Manzur Na Hui To Apko Bhi Paida Na Kia Jata.

Hazrat Adam Ne Bagair Pardhe Likhe Likha Hua Kalma Kaise Pardh Lia. Pardha Nooraniyat Nabuwat Se

Madarij)

Quraan Paak Me Irshad Hua Ke Arbi Scan Me

Nahi Bheja Humne Koi Rasool Magar Unki Qaum Ki Zubaan Me Aur Huzur ﷺ To Har Qaum Ke Rasool Hai. Jis Se Malum Hua Ke Har Zubaan Se Rasool Allaysallam Waqif Hai. Quraan Farmata Hai Ke Rab Ta'la Ne Hazrat Adam Ko Tamaam Nam Sikhaye. Mufsin Batate Hai Ke Sari Zubaane Hazrat Adam Ko Sikhai Gayi. Aur Huzur ﷺ Ka Ilm Hazrat Adam Ke Ilm Se Kahi Jayda Hai Sabit Hua Ke Khuda E Paak Ne Har Zubaan Ka Huzur Ko Bhi Ilm Dia Hai.

Hazrat Salmaan Farsi Se Huzur Ne Sawal Farmaya Shikam Dard. Yeh Zubaan Farsi Hai. Tisra Is Tarah Malik Ibne Saif Ne Khuda Ki Zaat Ka Inkar Na Kia Tha Kitabullah Ka Aur Paigambar Ka Inkar Kia Tha. Magar Rab Ne Farmaya Ke Un Logo Ne Rab Ki Qudrat Na Jaani. Jise Malum Hua Ke Paigambar Allaysallam Ko Na Manana. Haqiqat Me Rab Ka Inkaar Hai Aur Bat Bhi Zahir Hai Isliye Ke Rab Ta'la Ki Sifat Hai Rab Ul Alamin Jahano Ka Rab Aur Wahi Hai Jo Bando Ki Zahiri Au Poshida Deni Aur Duniawi Zarurato Ko Pura Farma De. Duniyawi Zaroorato Ko Pura Farma De. Dunawi Zaroorato Ke Liye Maa Baap Tabib Aur Gizayein, Dawaiyein, Umda Phool, Zamin Wa Asmaan Wagera Paida Farmaye Aur Deeni Rahbari Ke Liye Ambiyah Aur Auliyah Ulma Mashaikh Aur Quraan Wa Hadees Naik Amal Aur Wazifein Wagera Dunia Ko Ata Farmaye. Ab Jo Jo Shakhs Kitab Ya Nabi Ka Inkaar Karta Hai Wo Goya Yeh Kahta Hai Ke Rab Ne Humari Deeni Parwarish Na Farmai. Khuda Ki Rabubiyat Ka Inkar Hoga. Is

Se Malum Hua Ke LA ILLA ILLAHO Ka Wahi Mot'qad Hai Jo Muhammad Ur Rasoolallah.

AAYAT

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

Roman Urdu Tarjumah :

Jo Gulaami Karege Us Rasool Bepardhe, Gaib Ki Khabar Dene Wale Ki Jise Likha Hua Paayege Apne Pass Taurait Injil Me Wo Unhe Bhalai Ka Hum Dega Aur Burai Se Manah Farmayega Aur Suthari Chiz Unke Liye Halal Farmayega Aur Gandi Chizein Un Par Haram Karega Aur Un Par Se Boz Aur Gale Ke Phande Utaar Dega Jo Un Par They.

Surah Aaraaf Ayat 157

Is Ayat E Karima Me Huzur ﷺ Ke Boht Se Aausaaf Ka Zikr Farmaya Gaya Hai Nihayat Hi Khubi Se Toh Yeh Ayat Ek Nahi Balke Nato Ka Majmuah Hai. Awal To Is Me Huzur ﷺ Ko Tin Laqbo Se Yad Farmaya, Nabi ,Rasool,Ummi, Rasool To Wo Zat Hai Jo Khaliq Aur Makhluq Ke Darmiyaan Ka Wasta Ho, Yani Rab Se Faiz Lekar Makhluq Tak Pohchaye Aur Makhluq Ke Gunah Aur Qasur Khaliq Se Maaf Karaaye Ya Makhluq Ko Shirk Wa Kufr Se Bacha Kar Khaliq Tak Pohchade Aur Huzur ﷺ Me Yeh Sifat E Kamal Darja Ki Maujud Hai Ke Arab Jaise Mulk Me Jalwagari Farmai Aur Unme Se Kisi Ko Sidiq Kisi Ko Farooq Wagera Bana Dia Aur Nabi Ke Do Mani Hai ,Ya

Barde Darje Wala , Waqai Huzur ﷺ Ka Wo Darja Hai Ke Insaan Kya Koi Farishta Bhi Aap Ke Darja Ko Nahi Jaan Sakta ALLAH Ko Wo Jante Hai Aur Mehboob Ko ALLAH Hi Janta Hai.

Un Lafzo Se Jo Insaan Ke Muh Se Nikalte Hai Huzur ﷺ Ki Jaisi Chaiye Tarif Nahi Ho Sakti Unke Fazail Tak Insaan Ka Khayal Bhi Nahi Pohch Sakta, Hazrat Hasaan Farmate Hai .

Mainy Apne Kalaam Se Huzur ﷺ Ki Taarif Nahi Ki Balke Apne Kalaam Ko Uke Paak Naam Se Qabil E Taarif Bana Lia.

Ya Nabi Ke Mani Hai Gaib Ki Khabar Dene Wala, Aur Waqiah Hai Ke Huzur ﷺ Ne Jannat Wa Dozakh Ki Qayamat Ki, Qayamat Tak Ke Ek Ek Waqiah Ki Khabar Di. Yeh Gaib Ki Khabar Hai. Phir Farmaya Gaya. Ummi, Ummi Ke Chand Mani Ho Sakte Hai. Umm Kahte Hai Ma Ko, Aur Sal Ko, Ya To Uske Mani Hai Ma Wale Nabi, Dunia Me Har Admi Ma Wala Hota Hai, Magar Jaisi Maa ALLAH New Huzur ﷺ Ko Ata Farmai Esi Maa Dunia Me Kisi Ko Na Mili.

Hazrat Mariyum Bhi Maa Guzri Magar Jaisi Ke Syed Ul Ambiya Bemishal Hai, Unki Walida Radiallahu Talah Anha Bhi Bemishal.

Wo Kunawari Paak Mariyum Wo Nafkhato Fih Ka Dum Hai Ajab Shaan E Azam

Magar Amina Ka Jaya Wahi Sab Se Afzal Aya.

Jo Saibi Apne Pet Me Qimti Moti Rakhti Hai Wo Sabib Bhi Qaimati Ho Jati Hai To Jo Mubaarak Maa Apne Pak Pet Me Is

Darikta Ko Rakhe Wo Kaisi Mubarak Hogi. Dusra Mani Hai Be Parde Yani Walida Ke Pet Se Alim Paida Hue Kisi Se Pardha Likha Nahi.

Huzur ﷺ Be Saya Hai, Magar Tamaam Dunia Par Unka Saya Hai, Tisra Mani Hai Um Ul Qarwi Yani Makka Mukkrama Ke Rahne Wale , Chotha Mani Hai Ummi Yani Tamaam Alam Ki Asal, Yeh Tin To Huzur ﷺ Ke Alqaab They Ab Ap Ke 6 Wasf Bayan Famraye Gaye Wo Taurait Wa Injil Me Likhe Hue Hai. Ulma Yahud Jo Islam Laye Aur Sharf Sahabiyat Se Mushraf Hue, Jaie Abdullah Ibne Salam, Hazrat Kaab Ahbaar Wagera Unhone Huzur ﷺ Ke Wo Aausaf Sunaye Jo Taurait Sharif Me Aaye, Chunache Abdullah Ibne Salam Radiallahu Ta'la Anho Ne Taurait Se Yeh

Aausaaf Sunaye Aey Nabi Humne Tum Ko Shahid Aur Bashir Aur Nazir Bana Kar Bheja. Aap Bepardho Ke Nigehbaan Hai. Tum Mere Bande Aur Rasool Ho. Maine Tumahra Naam Mutwakal Rakha, Na Tum Bad Khalq Ho, Na Sakht Mizaj , Na Bazaro Me Shor Machane Wale. Tum Burai Ka Badla Burai Se Na Doge, Balke Khatakar Ko Maaf Karoge Khuda Us Waqt Tak Tumko Dunia Se Na Bulayega Jab Tak Ke Tumhari Barkat Se Bigade Hue Deen Ko Sambhal De Aur Log Kalma Na Pukaarane Lage. Tumhari Barkat Se Andhi Ankhein Bina Aur Behare Sunane Wale Aur Pardo Me Lapte Hue Dil Khul Jayege.

Isi Qism Ka Mazmun Hazrat Kaab Se Manqul Hai, Isaiyon Ne Boht Koshish Ki Ke Huzur ﷺ Ke Sare Sifat Injil Se Nikaal De, Magar Ab Maujuda Injil Me Jis Me Boht Rado Badal Ho Chukka Hai. Huzur ﷺ Ki Aausaf Is Tarah Mazkur Hai.

Yuhana Ki Injil Matbuah Birtis Abd Farun Bible Society Lahore San 1932 Ke 14ve Baab Sahowe Ayat Me Hai. " Main

Baap Se Darkhawast Karoga To Wo Tumhe Dusra Madadgar Bakhshhe Ga Jo Ke Abad Tak Tumahre Sath Rahe.

Yeh Huzur ﷺ Ki Naat Hai Aur Khatam Ul Nabiyyin Hone Ka Zikr Hai.

Isi Kitab Ke Isi Baad Me 29we Aur 30ve Me Hai. " Is Ke Bad Main Tumse Boht Si Batei Na Karuga Kyon Ke Dunia Ka Sardar Ata Hai Aur Mujh Mujh Me Iska Kuch Nahi.

Isi Kitab Ke Bad 16 Ayat 27vi Me Hai " Lekin Main Tumse Sach Kahta Ho Ke Mera Jana Tumhare Liye Fayde Mand Hai. Kyon Ke Agar Main Na Jao To Wo Madadgaar Tumahre Pas Na Ayega.

Agar Jaoga To Isko Tumahre Pass Bhejuga.

Yahi Kitab Yahi Baat 13vi Ayt Me Hai "Lekin Jo Wo Yani Sachai Ki Ruh Ayega To Tumko Tum Sachai Ki Rah Dikhayega, Isliye Ke Wo Apni Taraf Se Kuch Na Kahega, Lekin Jo Kuch Sunega Wahi Kahega Aur Tumhe Ainda Ki Khabarein Dega.

Gaur Karo Hazrat Isa Allaysallam Ko Bad Un Sifaat Se Mausuf Allaysallam Ke Siwa Kon Aya Dusri Sifat Bayan Hui Ke Hukm Dete Abhi Bato Ka.

Tisri Sifat Ke Manah Karte Hai Buri Bato Se.

Is Semalum Hua Ke Acha Kaam Wahi Hai Jisko Acho Ke Saradar Ne Jaiz Kar Dia, Aur Bura Kam Wo Hai Jis Se Huzur ﷺ Ne Manah Farmaya.

4thi Sifat Yeh Hia Ke Suthri Chizein Unke Liye Halal Farmate Hai.

5vi Sifat Yeh Hai Ke Buri Chizein Un Par Haram Farmate Hai. Is Se Malum Hua Ke Halal Wa Haram Karne Ka Huzur ﷺ Ko Rab Ta'la Ki Taraf Se Ikhtiyar Dia Gaya, Aap Sharah Yani Sahib Shariat Aur Malik E Shariat Hai ﷺ. Is Ki Boht Si Ahadees Warid Hai.

Dusra Yeh Ke Bani Israil Par Unke Gunaho Ki Wajh Se Achi Chizein Haram Kar Di Gayi Thi, Jaise Ke Janwaro Ki Charbi Wagera, Huzur ﷺ Ki Barkat Se Wo Halaal Hui.

Isi Tarha Sharab Wagera Gandi Chizein Un Par Halaal Thi, Isko Huzur ﷺ Ne Qayamat Tak Ke Liye Najaiz Farmaya.

6thi Sifat Yeh Bayan Hui Ke Un Par Se Bojh Dur Farmate Hai Yaani Pehle Sakhat Ahkaam They Jis Se Insano Ko Boht Taklif Hoti Thi , Mashlan Mal Ka Chhothai Hisa Zakat Me Dena, Wuju Ki Jagah Taimum Na Kar Sakna, Namaz Sirf Ibaadat Khano Me Hona Aur Jaga Na Ho Sakna, Ganimat Ka Maal Halaal Na Hona, Jism Ya Kapde Par Napaki Lag Jaye To Usko Jala Dena Ya Kaat Dalna Wagera Yeh Tamaam Ahkaam Bani Israil Par They. Lekin Huzur ﷺ Ki Barkat Se Yeh Tamaam Masubiatein Dur Hui Aur Ab Zakat Me Chaliswa Hisa Wajib Hua, Isme Bhi Boht Si Asaniyah Kar Di Gayi, Agar Wuju Na Mumkin Hia To Taimum Karlo, Jaha Chaho Namaz Pard Lo, Maal E Ganimat Halal Kar Dia Gaya. Yeh Tamaam Aasaniyah Aur Barkatein Huzur Ke Sadqe Se Hai ﷺ.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Roman Urdu Tarjumah

Tum Farmao Ke Aey Logo ! Main Tum Sab Ki Taraf ALLAH Ka Rasool Hun.

Surah Aaraf Ayat 158

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Sarih Naat Sharif Hai. Is Me Irshad Hua Ke Aey Mehboob Tum Sab Logo Se Kah Do Chahe Wo Isai Ho Ya Musai, Parsi Ho Ya Majusi, Massraqi Ho Ya Magrabi , Januni Ho Ya Shamali Ke Main Tum Sab Ki Taraf ALLAH Ka Rasool Ho, Lehaja Ab Jo Insan Bhi ALLAH Ka Banda Hai Wo Huzur ﷺ Ka Ummati , Hazrat Adam Allaysallam Ki Abwa Aur Huzur ﷺ Ki Nabuwat Sab Ko Aam Hai Balke Haqiqat Ye Hai Ke Tamam Ambiyah E Kiram Aur Unki Umatein Tamaam Rasool Wa Jannat Wa Malaika Sab Hi Huzur ﷺ Ke Ummati Hai Aur Sarkar Do Alam ﷺ Nabi Ul Ambiyah Hai. Is Ki Tahqiq Arbi Scan Me Alaya Ki Behas Me Guzr Chuki.

Yeh Bhi Khayal Madh Hai Ke Ummat Isko Kahte Hai Jin Ki Taraf Nabi Tablig Ke Liye Bheje Jaye, To Pehle Ambiyah E Kiram Khas Mulk Ya Kisi Khas Qaum Ki Tarf Bheje Jate They Ke Dusri Qaumo Par Unki Itaa'at Karna Farz Na Hota Musa Allaysallam Hazrat Khizr Allaysallam Ke Pas Jab Tashrif Le Gaye To Hazrat Khizr Ne Farmaya Ke Aey Musa Apka Ilm Aur Hai Mera Ilm Kuch Aur Ap Bani Israil Ke Paigambar Hai Aap Mere Sath Sabr Na Kar Sakege.

Is Ka Matlb Yeh Hai Tha Ke Aap Mere Nabi Nahi Hai Aur Mujh Par Aap Ki Itaa'at Farz Nahi Main Boht Se Kaamo Me Aapka Mukhalifat Karuga, Aap Se Zabt Na Ho Sakega. Aap Mujh Par Aitraz Karege. Jis Se Malum Hua Ke Hazrat Musa

Allaysallam Sirf Ek Qaum Ke Paigambar Hai. Lekin Agar Huzur ﷺ Hazrat Khizar Allaysallam Par Karm Farmate Aur Mulaaqat Farmate , To Hazrat Khizr Ko Deen Muhammadi Ki Itaa'at Karna Pardti. Hadees Sharif Me Irshad Hua Ke Agar Hazrat Musa Allaysallam Aaj Zinda Hote To Unko Humari Itaa'at Karna Pardti. Ab Ummat Do Tarah Ki Hai Ek To Ummat E Dawat, Dusri Ummat E Ijabat Jis Ko Tablig To Hui Magar Usne Qabul Na Kia , Wo Ummat E Dawat Kahlati Hai. Aur Jisne Qabul Kar Lia Wo Ummat E Ijabaat Hai. Musalmaan To Huzur Allaysallam Ki Ummat Ijabat Hai Aur Kufaar Wa Munafiqin Ummat E Dawat Hai, Chahe Log Huzur ﷺ Ki Ita'at Kare Ya Na Kare Ummat Zaroor Hai.

Allahke Bande Sab Hi Hai, Musalman Bhi Aur Kafir Bhi, Musalmaan To Matih Bande Hai Aur Kafir Nafarman Bande Magar Bandagi Se Koi Alhida Nahi Isi Tarah Chahe Log Ahkaam Qabul Kare Ya Na Karey. Ummati Sab Hi Hai Sab Par Aapki Itaa'at Farz Hai. Huzur ﷺ Ke Walidain Na To Isai They Na Yahudi. Kyon Ke Hazrat Isa Wa Hazrat Musa Allaysallam Bani Isarail Ke Paigambar Hai Aur Yeh Hazrat Bani Israil Hai. Han Awalan Mauhid They Bad Me Muhammadi Hue, Musalmaan Hue , Kafir Ya Mushrik Ya Bhutparsat Na They. Iski Tehqeeq (Arbi Scan Me) Aagey Ayegi. In Sha ALLAH.

AAYAT

وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَىٰ

Roman Urdu Tarjumah :

Aur Aey Mehboob Wo Khaak Tume Phenki, Tumne Na Phenki Humne Phenki.

Suran Infaal Ayat 17

Yeh Ayat Karima Bhi Huzur Aqdas ﷺ Ki Sarih Naat Hai. Awalan Gaur Karna Chaiye Ke Is Me Kis Waqiah Ki Tarf Ishara Hai. Dusre Isme Naat Kis Tarah Hai. Waqiah Yeh Hua Ke Jang Badr Jo San Hizri 2 Me Waqeh Hui Usme Kufaar E Makka Boht Saz O Saman Ke Sath Madina Taiba Par Hamla Karne Aaye Aur Ahl Madina Ke Pass Siwa E ALLAH Ki Madad Aur Rasool ﷺ Ki Barkat Ke Aur Kuch Bhi Na Tha Kufaar Taqriban Ek Hazar They Aur Musalmaan 313. Kufaar Ke Pass Har Tarah Ke Khane Pine Ke Samaan Magar Ke Muh Me Din Bhar Roza Aur Raat Me Ayat E Quraan. Kufaar Ke Pass Tir, Talwaar, Nize Bhale, Musalmano Ke Pass Khire Ki Lakdiyah. Badan Par Kapde Bhi Phate Hue Aur Pao Me Chaale. Kufaar Ke Lashkar Me Gaane Walo Ke Gaane Aur Bazo Ke Nagme Aur Musalmaano Ki Taraf Ayat E Quraani Aur Takbir Ke Kalme, Raat Ke Waqt Kufaar Sharaab Me Makhmur, Musalmaan Nasha Zikr E ILLAHI Aur Sharaab Mehboob Me Chur, Garz Ke Udhar Shaitaan Idhar Rehmaan Ka Lashkar.

Musalmaano Ki Is Zahiri Haalat Ko Dekh Kar Huzur ﷺ Ne Sajda Me Sar Rakh Kar Bargah E Illahi Me Arz Kia Ke Khudaya Is Waqt Ruh E Zamin Par Teri Sachi Ibadat Karne Ali

Sirf Musalmano Ki Besaro Saman Choti Si Jammāt Hai Agar Aaj Tune Inki Madad Na Farmai Ke Is Jagah Shiksat Kha Kar Halaak Ho Gayi To Dunia Me Tera Sacha Naam Lewa Koi Bhi Na Rahega Aur Is Qadar Giriya Wa Zario Farmai Ke Is Jagah Ki Kankariya Huzur ﷺ Ke Aansu Se Tar Ho Gayi Phir Sajde Se Sar Uthaya Aur Ek Muthhi Khaak Ki Lekar Lashkar Kufaar Ki Taraf Phenki. Wo ALLAH Jaane Ek Mushat Khaak Thi Ya Ababil Ki Kankariya Thi Ke Tamami Ke Taam Kaafiro Ki Aankho Me Pohch Gayi Aur Wo Kaafir Aankh Male Hue Rah Gaye.

Baad Me ALLAH Ke Fazal Se Musalmano Ki Is Thordi Si Jammāt Ne Kaafiro Ke Is Sazo Samaan Wale Lashkar Par Esi Fateh Pai Ke Jiska Aaj Tak Zikr Chala Aa Raha Hai, Barde Barde Sardar Un Quraish Kufaar Is Jung Me Mare Gaye Aur Boht Se Qaid Hue.

Yeh Waqiah Tha Jis Ka Is Aayat Paak Me Zikr Hua Hai Ab Aayat Kia Farma Rahi Hai ? Yeh Farma Rahi Hai Ke Aey Mehboob ﷺ Wo Waqiah Jabke Ap Ne Ek Musht Khaak Kufaar Ki Taraf Phenki, Aur Sab Ki Aankho Me Pohch Gayi, Aey Pyaare Tumne Na Phenki, Balke Tumhare Rab Ne Pheki Thi. Yaani Hath Tumhare They Magar Kaam Humara Tha.

Huzur ﷺ Ke Ek Kaam Ko Rab Ne Esa Pasnad Farmaya Ke Farma Dia Tumne Yeh Kaam Kia Hi Nahi Tha Balke Humne Kia Tha. Is Sy Do Fayde Hasil Hue, Ek To Yeh Ke Taswuf Ka Ala Darja Hai Fanahfillah, Jab Banda Fanfillah Aur Baqibillah Ho Jaye Aur Dekhne Me To Wo Apni Shakal Me Ho, Magar Ishq ILLAHI Uski Rag Rag Me Is Tarah Sarait Ka Jaaye Ke Iske Har Kaam Ko Rab Ki Taraf Mansub Kia Jaye Jis Taraf Ishara Farmate Hai.

Tarjumah

Yaani Jab Wo Kalaam Karta Hai To Zubaan Abdullah Ki Hoti Hai Aur Kalam ALLAH Ka Hota Hai.

Dekho Hazrat Musa Allaysallam Jab Kalam E ILLAHI Se Musharaf Hone Kuh E Taur Par Gaye They To Ek Darkhat Se Awaz Aai Thi Arbi Scan Me

Ke Aey Musa Me Hu Parwardigaar E Alam, To Kya Yeh Darkhat Ki Awaz Thi Ya Darkhat Kah Raha Tha Ke Main ALLAH HU. Hargiz Nahi Balke Rab Ka Kalaam Tha Darkaht Iska Mazhar.

Isi Tarah Ek Koyla Aag Me Rakh Gaya, Aag Ne Esi Tashir Ki Ke Koyla Bhi Aag Ban Gaya. Ab Jis Chiz Ko Yeh Angarar Chu Jaye Jala De, Isi Tarah Ek Shakhs Ko Jin Ne Chu Lia. Ab Wo Jino Ki Halat Me Jo Bolta Hia Ke Mera Yeh Naam Hai. Main Falah Jagah Ka Jin Hu Aur Mujh Me Yh Taqaat Hai, Kya Yeh Us Adami Ki Baat Hai ? Nahi Balke Zubaan To Us Insaan Ki Hai, Aur Jism To Uska Hai Magar Kalam Aur Kaam Uska Hai Jisne Us Me Sarait Ki.

Yeh To Mishaal Thi Ab Samjo Ke Is Darja Me Qadam Rakh Kar Baz Arfin Arbi Scan Me

Wagera Wagera Bol Jate Hai, Yeh Kalam Unka Nahi Hota, Zubaan Unki Hai , Kalam Kisi Aur Ka Hia Yeh Hi Farq Hai Firaun Aur Hazrat Mansur Me Firon Ne Jab Kaha Me Tumhara Barda Rab Hu Kafir Hua Kyon Ke Ow Main Tha Aur Phir Rab Bana, Hazrat Mansur Ne Jab Kaha Main Haq Ho Tab Wo Apni Ananiyat Fana Kar Chuke They, To Hi To Me Fana Ho Gaye They.

Mgar Latif Yeh Hai Ke Yaha To Mansur Ne Kaha Me Haq Hu. Wajib Ul Qatal Hue, Magar Yeh Zabt E Musatfai Hai Ke Apne Par Itna Qabu Rakhte Hai Ke Har Dum Anal Abad Hi Farmate Hai. Main Abdullah Hu. Haan Rab Farmata Hai Aey Mehboob Tum Fanafillah Ke Us Darja Me Ho Ke Tumhara Kalam Aur Kaam Sab Humara Hota Hai. Hazrat Musa Allaysallam Ne Tajli Sifaat E ILLAHI Dekhi Aur Behosh Ho Gaye. Musatafa Ki Aankho Ke Qurbaan Ke Tajli Zaat Dekh Kar Bhi Meraaj Me Tabsum Hi Farma Rahe Hai.

Rab Ta'la Ne Sirf Isi Ayat Me Yeh Na Farmaya, Balke Ek Jagah Irshad Hota Hai Ke Aey Pyaare Jo Tum Se Bait Karte Hai Wo ALLAH Se Bait Karte Hai. ALLAH Ka Hath Un Ke Hatho Par Hai. (Surah Fatah)

Ek Jagah Irshad Hota Hai Ke Humare Nabi Apni Khawaish Se Bolte Hi Nahi, Unka Kalam Wahi E ILLAHI Hoti Hai.

Surah Najam

Dusar Fayda Yeh Hasil Hua Ke Jo Shakhs Huzur Aqdas ﷺ Ke Kisi Kaam Ki Kalam Ya Huzur ﷺ Ki Kisi Chiz Ki Tauhin Kare Wo Kafir Hai, Kyon Ke Yeh Dar Parda Rab Ki Tauheen Hai Agar Koi Shakhs Sad Ha Saal Tak Ibaadat Karta Rahe Mutqi Ho, Parhezgaar Ho, Molvi Ho, Peer Ho, Duniadar Ho, Magar Kabhi Kisi Mauqa Par Nalain Pak Musatafa ﷺ Ki Taheen Kar De To Uski Tamaam Ibaadat Zabd Ho Gayi Aur Wo Murtad Huwa Wa Kafir Ho Gaya.

(Dekho Shifa Sharif Aur Rad Ul Mohtaar Wagera)

Balke Dekho Quraan Majid Arbi Ayat Scan Me Dekhe

Maula Ta'la Is Bargah Ka Adab Nasib Farma De Aamin.

AAyat

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Roman Urdu Tarjumah :

Aey Imaan Walo ALLAH Aur Uske Rasool Ke Bulaane Par Hazir Ho, Jab Rasool Tumko Is Chiz Ke Liye Bulaye Jo Tum Ko Zindagi Bakhshegi.

Surah Anfaal Ayat 17

Yeh Ayat Karima Naat Paak E Mehboob ﷺ Ke Phoolo Ka Ek Guldasta Hai Is Me Boht Tariqo Se Huzur Ki Naat Sharif Sabit Hai, Awalan To Is Tarah Ke Rab Ul Alamin Ne Sahaba E Kiram Radiallahu Ta'la Anhum Ko Is Bargah Me Rahne Ka Adab Sikhaya , Khud Huzur ﷺ Se Na Farmaya Ke Aap Unko Apna Adab Sikhao Balke Khud Rab Ne Sikhaya Ke Aey Musalmano ! Is Dargah Me Rahne Ka Adab Yeh Hai Ke Agar Tumko Kisi Waqt Humare Mehboob Pukare To Tum Kisi Haal Me Bhi Ho, Namaz Me Ho, Kisi Wazifa Me Masghul Ho Ya Ghar Ke Kisi Kaam Me Ho, Jis Haal Me Ho Tamaam Kaarobar Chordh Kar Fauran Bargah E Mustafai Me Hazir Ho Jao. Bilkul Der Na Lagao. Ab Sahaba E Kiram Ka Amal Dekhna Chaiye Ke Unhone Kis Tarh Is Par Amal Kia. Ek Sahabi Apni Biwi Se Jamah Kar Rahe They Ke Darwaze Par Huzur Ne Awaz Di Is Tarah Bagair Anzaal Ke Apni Biwi Se Alhida Ho Kar Fauran Hazir Bargah Ho Gaye Farmaya Arbi Scan Me

Shayd Humne Tumko Jaldi Me Daal Dia Arz Kia Ke Haan, Farmaya Jao Gusl Kar Lo (Tahawabi Bab Ul Gusal

Is Se Yeh Masla Fuqah Sabit Karte Hai Ke Jo Shakhs Aurat Se Jamah Kare Aur Bagair Anzaal Alhida Ho Jaye Us Par Gusal Wajib Hai. Hazrat Hanzala Gaisul Ul Malaika Ka Nikah Hua Pehli Raat Thi Biwi Ke Pass Gaye Abhi Gusal Na Kia Tha Ke Hukm E Rasool Pohcha Ke Chalo Jung Ke Liye Bagair Gusal Kiye Hue Gaye Aur Waha Shaheed Ho Gaye. Jab Tamaam Lasho Se Unki LassH Nikali Gayi To Unke Jism Se Paani Tapak Raha Tha. Huzur ﷺ Ne Farmaya Ke Unko Farishato Ne Gusal Dia Hai Isliye Inko Gussail Ul Malaika Kahte Hai.

Hazrat Abi Ibne Ka'ab Namaz Pardh Rahe They Ke Huzur ﷺ Ne Awaz Di Jaldi Se Namaz Ko Pura Farma Kar Hazir Hue. Irshad Farmaya Ke Hazir Me Der Kyon Hui. Arz Kia Namaz Me Tha, Farmaya Ke Kya Tumne Yeh Ayat Nahi Pardhi **اَسْتَجِيبُوا لِلّٰهِ وَلِلرَّسُولِ اِذَا دَعَاكُمْ** Jis Se Malum Hua Ke Namazi Par Lazim Hai Ke Namaz Chordh Kar Huzur Ke Bulane Par Hazir Ho Jaye Jo Khidmat Farmade Us Ko Pura Kary, Phir Bhi Namaz Hi Me Hai. Sharah Bukhati Kitab Ul Tafsir Surah Hajar Qustalani)

Aur Yeh Bat Bhi Thik, Kyon Ke Agar Is Namazi Ne Kalaam Kia To Kis Se Kia ? Unse Kya Jin Ko Namaz Me Salam Karna Wajib Hai Assalamauallaikum Ya Ayuhan Nabi Agar Kisi Aur Ko Salam Karta To Namaz Jati Rahti. Agar Kabba Se Sina Phera To Kis Tarah Phera ? Idhar Jo Kabba Ke Bhi Kabba Hai.

Agar Chala To Kidhar Chala ? Bargah E Mustafa Ki Taraf Jo Ain Ibaadat Hai. Phir Namaz Kyon Jaye. Agar Namaz Me Kisi Ka Wuju Jata Rahe To Usko Jaiz Hai Ke Paani Ki Taraf Jaye

Chale Bhi Kabba Se, Sina Bhi Phir Jaye, Amal Kashir Bhi Kare
Magar Namaz Hi Me Rahta Hai Huzur ﷺ Rehmat E ILLAHI
Ka Dariyah Hai. Aapki Taraf Jana Namaz Ko Kyon Fasid
Karey.

Agar اَمْنُوْ Ke Mani Kiye Jaye Ke Aey Mishaq Ke Din Imaan
Laane Walo ! Tum Is Amar Me Kufaar Bhi Dakhil Hai Balke
Sari Makhluq Par Aap Ki Ita'at Wajib Hai.

Sab Ne Aapki Ita'at Ki (Dekho Mishkaat Baab Ul Maujizat)
Darkhat Bhi Aapke Bulane Par Aa Gaye, Bayan Azmat Ke Liye
Yeh Ayat Quran Me Baqi Rakhi Gayi. Warna Ab Zahiri Dawat
Nahi Hai, Ya Bil Wasta Bulana Murad Hai.

Masla : Chand Surato Me Namaz Tordh Dena Jaiz Hai. Agar
Namazi Namaz Me Apna Char Aane Ka Nuqsan Hota Dekhe
To Namaz Tordh Sakta Hai Kisi Musalman Ko Musibat Dur
Karne Ke Liye Namaz Tordh Sakta Hai. Namazi Ne Dekha Ke
Nabina Kunwe Me Gira Ja Raha Hai To Namazi Namaz Tordh
Kar Usko Hata Le. Agar Nafal Namaz Me Usko Maa Pukare
Aur Maa Ko Khabar Na Ho Ke Mera Beta Namaz Pardh Raha
Hai, To Namazi Namaz Tordh Kar Isko Jawab De. Kisi Ne Farz
Namaz Tahna Shuru Ki Thi Ke Jamaat Ki Takbir Ho Gayi. Yeh
Namaz Tordh Kar Jamat Me Sharik Ho Jaye

(Ruh Ul Bayan Aur Shami Jild Awal Baab Aurak Ul Fariza.)
Magar Un Tamaam Surato Me Namaz Qaza Karni Hogi.

Latifa : Rab Ta'la Ne Do Bulane Walo Ka Zikr Farmya,
ALLAH Aur Rasoolallah Ka Aur Yeh Zahir Hai Ke Bilawasata
ALLAH To Kisi Ko Pukarta Nahi Aur Na Kisi Ke Kaan Me
ALLAH Ki Awaz Aaye To Lamahla Rasoolallah Hi Pukaarege

Unka Pukarna Khuda Ka Pukarna Hai, Isiliye Aagey Farmaya
 إِذَا دَعَاكُمْ Wahid Ke Saiga Se.

Is Ayat Me Farmaya Gaya لَمَّا يُحْيِيكُمْ Nabi Karim ﷺ Tumo
 Zindagi Bakhsh Hai Jis Se Malum Hua Ke Huzur ﷺ Murda
 Ko Zinda Zinda Ke Dil Ko Jaan Ko, Khayalat Ko Zinda
 Farmane Wale Hai Aur Kyon Na Ho Hazrat Jibrail Gordi Par
 Sawar Ho Kar Garq Firon Ke Liye Gordhe Ke Aage Ho Gaye
 Is Gordhi Ki Taap Jaha Parti Thi Us Jagah Ghas Ugh Aati Thi.
 Bani Israil Me Ek Shakhs Tha Samri. Usne Yeh Khaak Uthali
 Aur Garq Firon Ke Bad Yeh Khak Sone Ka Bachda Bana Kar
 Uske Muh Me Daal Di To Us Sone Ke Bachde Me Jaan Paida
 Ho Gayi.

Hazrat Jibrail. Ka Jism Laga Gordhe Se , Gordhe Ka Khas Se
 Aur Pardi Bejaan Bachhde Ke Muh Me, Wo Zinda Ho Gaya.
 Isiliye Unko Rul Ul Amin Kahte Hai Kyon Ke Un Se Ruh Milti
 Hai Aur Huzur ﷺ Ki Nazaro Me Hazar Ha Jibraili Taaqat Hai
 To Unke Ishare Se Murde Bhi Zinda Kyon Na Ho.

Madarij Ul Nabuwat Me Boht Se Ese Waqiat Likhe Hai Jin Me
 Huzur ﷺ Ne Murdo Ko Zinda Farmaya. Hazrat Jabir Radiallahu
 Ta'la Anho Ke Ghar Huzur ﷺ Ki Dawat Thi, Unhone Bakhri
 Zibah Ki Unki Beto Me Se Ek Ne Dusre Ko Zibah Kar Dia.
 Aur Zibah Karke Walid Ke Dar Se Chat Par Bhag Gaya. Wha
 Se Pao Phisla To Wo Bhi Gir Kar Mar Gaya. Jabir Radiallahu
 Ta'la Anho Ki Biwi Ne Dono Bacho Ki Na'asho Ko Chupa Dia
 Take Dawat Me Harj Na Ho. Jab Khane Par Sarkar Ne Tashrik
 Rakhi Toh Farmaya Ke Jabir Apne Bacho Ko Bulao Hum Un
 Ke Sath Khana Khayege. Hazrat Jabir Ne Sara Waqiah Arz
 Kia, Huzur Ne Unko Zinda Farmaya Aur Sath Khana Khilaya.

Hazrat Anas Radiallahu Ta'la Anho Ke Ghar Ek Dawat Me Dastar Khawan Se Huzur ﷺ Ne Hath Mubarak Ponch Lia. Uske Baad Jab Kabhi Wo Dasstarkhawan Maila Ho Jata Tha, To Usko Jalte Hue Tanwo Me Dal Dete They Wo Us Me Na Jalta Balke Saaf Ho Jata Tha. Mashnawi Sharif) Ek Jagah Dawat Me Huzur ﷺ Tashrif Le Gaye Bakri Zibah Ki Gayi Farmaya Ke Goshat To Ap Log Kha Lo Magar Hadi Na Tordhna Khana Kha Kar Un Hadiyon Ko Jamah Farma Kar Dua Ki Wo Bakri Dubara Zinda Ho Gayi (Madarij Fasl Ul Maujizat) Garz Ke Janwaro Ko , Insano Ko , Patharo Ko Lakdiyon Ko Jan Bakhshi, Kyon Kankaro Ko Jaan Bakhs Kar Kalma Pardwaya, Lakdi Firaag Me Rohi, Hazrat Isa Allaysallam Ne Sirfr Murda Insano Ko Zinda Kia, Magar Huzur ﷺ Ne Un Bejaan Chizo Me Jaan Bakhsi Yeh Hai Mani Is Ayat Ke

AAYAT

لَمَّا يُحْيِيكُمُ
وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

Roman Urdu Tarjuma

Aur ALLAH Ka Kaam Nahi Unko Azaab Kare Jab Tak Aey Mehboob Tum Un Me Ho.

Surah Ansaal Ayat 33

Yeh Ayat Karima Bhi Huzur ﷺ Ki Khuli Hui Naat Hai Aur Is Me Huzur ﷺ Ke Rehmat E Alam Hone Ka Zikr Hai Us Ka Nuzul Is Mauqa Par Hua Ke Ek Baar Kufaar Ne Dua Ki, Ke Khudawand Agar Yeh Quraan Sach Hai Aur Hum Is Par Imaan Nahi Late To Hum Par Pathar Barsa De Asamaan Se Ya Humko Azaab Me Kar De Is Par Yeh Ayat Karima Nazil Hui,

Aur Farmaya Gaya Ke Aey Mehboob Yeh Log Maut Apne Muh Se Mang Rahe Hai, Lekin Chunk Aey Pyare Tum Un Me Hp Aur Tumko Rehmat Bana Kar Bheja Gaya Hai. Aur Rehmat Kamila Aur Azab Me Ijtamh Nahi Ho Sakta Isliye Tumhari Maujudagi Me In Par Azab Nahi Ayega. Is Ayat Me Chand Fayde Hasil Hue Ek To Yeh Ke Huzur ﷺ Ki Barkat Se Azaab E ILLAHI Se Amaan Hai. Dusra Yeh Ke Qayamat Tak In Sha ALLAH Musalmano Par Aam Azaab Na Ayega Jaisa Ke Pehli Ummato Par Ata Tha Ke Kisi Par Pathar Barse, Aur Kisi Ko Zamin Me Dhansa Dia Gaya. Kisi Qaum Ko Paani Me Dubo Dia Gaya. Is Se Malum Hua Ke Huzur ﷺ Qayaamat Tak Musalmano Me Jalwagar Hai. Tisra Yeh Ke Aapka Hona Faqat Madina Paak Me Nahi Hai. Balke Jaha Musalmaan Rahte Hai Un Me Isi Jagah Huzur ﷺ Bhi Jalwagar Hai, Kyon Ke Azaab Waha Na Ayega Jaha Ke Huzur Ho, Aur Azaab To Kahi Bhi Na Ayega. To Malum Hua Ke Huzur ﷺ Har Jagah Maujud Hai. Chotha Is Tarah Ke Hazrat Isa Allaysallam Asmaan Par Bulaye Gaye Aur Hazrat Idris Allaysallam Jannat Me Bulaye Gaye, Magar Huzur ﷺ Dunia Me Zamin Par Hi Jalwa Afroz Rahe. Wajh Yeh Hai Ke Aap Se Dunia Ka Intzaam Qayam Hia Zamin Se Aap Ka Chala Jana Zamin Walo Ke Liye Musibat Ho Jata

(Ruh Ul Bayaan)

Pachwa Is Tarah Ke Dara Ki Baqa Markaz Se Hai. Chaki Ka Chalna Aur Ghumna Khil Se Hai. Isi Tarah Asamna Ki Chaki Ka Gumna Markaz Madina Paak Ki Wajh Se Hai, Aur Jo Dana Chaki Me Khil Se Lag Jata Hai Wo Chaki Se Nuqsan Nahi Uthata Isi Tarah Jo Insaan Markaz Ka Ho Gaya, Nuqsan Se Mehfuz Raha. ﷺ

AAYAT

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ
إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

Roman Urdu Tarjumah :

Aur Kya Acha Hota Agar Wo Is Par Razi Hote Jo ALLAH Aur Rasool Ne Unko Dia Aur Kahte Ke Humko ALLAH Kafi Hai, Dega Humko Apne Fazal Se Aur ALLAH Ka Rasool, Hum ALLAH Hi Ki Taraf Ragbat Hai.

Yeh Ayat E Karima Bhi Huzur Ki Khuli Hui Naat E Paak Hai. Is Ayat Ka Shaan E Nuzul Yeh Hia Ke Ek Bar Huzur ﷺ Ganimat Ka Maal Taqsim Farma Rahe Thy Ke Ek Shakhs Ka Naam Tha Har Qaus Ibne Zahir Usne Uth Kar Arz Kia Ke Ya Muhammad (ﷺ) Aap Is Taqsim Me Adal Wa Insaaf Farmaiye.

Huzur ﷺ Ne Farmaya Ke Agar Main Bhi Insaan Na Karu To Phir Dunia Me Insaaf Karne Wala Kon Hai. Is Par Hazrat Ummar Radiallahu Ta'la Anho Ne Ijazat Chahi Ke Mujhe Ijazat Ho To Main Is Bedeen Ko Qatal Kar Du? Farmaya Ke Isko Chordh Do, Kyon Ke Irada E ILLAHI Yah Ho Chuka Hia Ke Iski Nasal Se Ek Qaum Paida Hogi, Jiski Namazein Aur Zahiri Taqwa Tumhari Namazo Aur Taqwa Se Bardh Kar Hoga, Magar Deen Se Ese Nikal Jayege Jaise Tir Shikaar Se, Wo Quraan Padege. Magar Quraan Karim Un Ke Gale Se Na Utarega Is Par Yeh Ayat Karima Mah Chand Ayato Ke Utari Aur Farmaya Gaya Ke Yeh Lo ALLAH Aur Rasool ﷺ Ke Diye Par Razi Ho Jaye Aur Ainda Ke Liye Kahte Ke Humko ALLAH Aur Rasool Apne Fazal Se Aur Dega To Un Ke Liye Behtar Hota. Is Sy Chand Chand Fayde Hasil Hue. Awal To Yeh Ke Huzur ﷺ Ke Kisi Mubarak Fa'al Par Aitraz Karna Kufar Hai Isiliye Farooq E Azam Ne Ijazat Qatal Chahi Kyon

Ke Murtad Wajib Ul Qatal Hota Hai. Dusra Yeh Ke Huzur ﷺ Malik Wa Mukhtar Hai Ke Agar Kisi Par Kisi Khaas Hukm Ko Jaari Farma De Tp Aap Ko Iska Haq Hai. Tisra Yeh Ke Huzur ﷺ Ko Khuda E Paak Ne Uloom E Khamisa Ka Ilm Dia Hai. Kyon Ke Nabuwat Ki Durbin Se Mulahiza Farma Lia Ke Iski Aulad Is Qism Ki Hogi Aur Chunke Irada E ILLAHI Ho Chuka Hia Kke Is Se Esi Aulad Paida Ho, Lehaja Aey Ummar ! Tum Isko Qatal Na Karo Ke Yeh Irada E ILLAHI Ke Khilaaf Hai. Chota Yeh Ke Huzur ﷺ Khuda Ki Naimatein Dete Hai , Isme Farmaya Gaya Hai Arbi Scan Me ALLAH Aur Rasool Ne Unko Dia. To Agar Aaj Koi Sakhs Yeh Kahe Ke Mujhe Izzat Aur Abaroo , Imaan Jaan Aur Maal O Daulat ALLAH Aur Rasool Ne Diye To Shirk Nahi Hai Kyon Ke Dene Wale Se Mangna Jaiz Hai Huzur ﷺ Farmate Hai Arbi Scan Me

ALLAH Dene Wala Hai Aur Hum Baatane Wale.

Hazrat Rabiya Ibne Kaa'ab Aslmi Se Huzur ﷺ Ne Farmaya Kuch Maang Lo. Arz Kia Ke Main Ap Se Jannat Me Apki Khidmat Me Haziri Mangta Ho. Farmaya Aur Kuch Mango, Arz Kia Ke Yeh Hi Kaafi Hai ! Mishkaat Baab Ul Sujud Bariwayat E Muslim

Is Hadees Ki Sharha Me Mula Ali Qari Mirqaat Me Aur Shaikh Abdul Haq Ash'a Ul Lamhat Me Farmate Hai Ke Is Se Malum Hota Hai Ke ALLAH Ki Naimatein Huzur ﷺ Ke Qabza Me Hia Jisko Jis Qadar Chahe Ata Farma De.

AAYAT

يَخْلِفُونَ بِاللّٰهِ لَكُمْ لِيُرْضَوْكُمْ ۚ وَاللّٰهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنَّ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾

Roman Urdu Tarjumah

Tumhare Samne ALLAH Ki Qasam Khate Hai Ke Tumhe Razi Karle Aur ALLAH Uske Rasool Ka Haq Jayda Tha Ke Isko Razi Karte Agr Imaan Rakhte They.

Surah Tauba Ayat 62

Is Ayat Me Bih Saratan Huzur ﷺ Naat Zahir Ho Rahi Hai Is Ka Shaan E Nuzul Yeh Hai Ke Munafiqin Apni Majliso Me Huzur ﷺ Par Ta'an Kia Karte They , Aur Musalmano Ke Pass Aakar Inkar Kar Jate They Aur Qasmein Kha Kha Kar Apni Hariyat Zahir Karte They. Is Par Yeh Ayat Nazil Hui Aur Farmaya Gaya Musalmano Razi Karna Tha, Agar Imaandar Thy To Esi Harkatein Kyon Kiye Jo Ke Khuda Aur Uske Rasool ﷺ Ki Narazgi Ka Sabab Ho. Is Ayat Me Chand Tarah Yeh Huzur ﷺ Ki Naat Hia. Awalan Ek To Yeh Hai Ke Is Se Malum Hua Ke Jo Chiz Huzur ﷺ K Narazgi Ka Sabab Hai Is Se Bhi ALLAH Narazi Hai. Kyon Ke Munafiqin Ne Khuda Ki Shaan Me Bakwas Nahi Ki Thi. Huzur ﷺ Ki Gustakhi Ki Thi. Magar Rab Naraz Ho Gaya.

Dusra Is Tara Agar Gazab Rab Ki Aag Bhujana Hai Toh Huzur ﷺ Ko Razo Kia Jaye Kyon Ke Munafiqin Se Yahi Kaha Ja Raha Hai Ke Khuda Aur Rasool Ko Razi Karo Aur Zahir Hia Ke Yeh Rab Ke Pass To Nahi Ja Sakte. To Rab Ke Razi Karne Ke Liye Bargah E Mustafa ﷺ Me Hi Hazri Di Jaye. Tirsia Is Tarah Ke Kisi Naik Kaam Me Rasoolallah ﷺ Ko Razi Karne Ki Niyat Karna Aur Unko Dikhana Na To Riya Hai Aur Na Shirk , Agar

Koi Namaz Padne Se Yeh Khayal Karta Hai Ke Main ALLAH Aur Rasoolallah ﷺ Ko Razi Karu Yani Ibadat To ALLAH Ki Karta Hu, Magar Isliye Ke Huzur ﷺ Ka Hukm Hia Aur Is Me ALLAH Aur Rasool Ki Raza Hai To Boht Behtar Hai, Kyonke Is Ayat Me Do Zato Ko Razi Rakhne Ka Hukm Hia ALLAH AUR Rasool Ko. ﷺ

Rub Ul Bayaan Aur Tafsir Khajan Madarik Me Arbi Scan Me Ki Tafsir Me Ek Hadees Naqal Ki Ke Ek Bar Huzur ﷺ Ne Hazrat Abu Musa Ash'ari Radiallahu Ta'la Anho, Se Irshad Farmaya Ke Aaj Raat Humne Tumhari Qiraat E Quraani Suni. Tumko To Parwardigaar Ne Dawoodi Awaz Di Hai, Hazrat Abu Musa Asha'ari Ne Arz Kia Ke Yaa Rasoolallah Agar Mujhe Khabar Hoti Ke Meri Qiraa't Quraan Sahib E Quraan Sun Rahe Hai To Main Aur Bhi Umda Karke Padta Subhanallah Namaz Aur Tilawat Quraan ALLAH Ki Ibadat Hai, Magar Abu Musa Ash'ari Ibaadat Me Mehboob ﷺ Ko Razi Karna Chahte Hai.

Marzi Ul Nabi ﷺ Ki Hadees Me Hai Ke Sidiq E Akbar Radiallahu Ta'la Anho, Huzur ﷺ Ki Nihaba Tme Jamat Parda Rahe They, Darmiyan E Namaz Me Huzur ﷺ Tashrif Le Aaye. Usi Waqt Hazrat Sidiq To Muqtadi Ho Gaye Aur Huzur ﷺ Is Hi Namaz Ke Imaam (Bukhari Wa Muslim Wagera) Yeh Ain Namaz Me Huzur ﷺ Ki Tazim Hai.

Zikr E Khuda Jo Unse Chaho Juda Nazdiyon Wallah Zikr E Haq Nahi Kunji Saqar Ki Hai

Chotha Is Tarah Ke Huzur ﷺ Ko Razi Karna Imaan Me Shamil Hai, Farmaya Gaya Ke Agar Yeh Momin Hai, Aur Jab Unka Naam Paak ALLAH Ki Har Quli Ibaadat Me Dakhil Hia To Unki Raza Kyon Shamil Na Hogi, Kalma Me Namaz Me ,

Khutba Me, Azan Me , Har Dua Me, Garz Ke Huzur ﷺ Ka Naam Maujud Hai Hazrat Hasaan Farmate Hai

ALLAH Ne Nabi ﷺ Ke Naam Ko Apne Naam Se Milaya, Kyon Ke Maujin Pancho Azan Me Huzur Ka Naam Pak Hi Leta Hai.

AAYAT

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خُلِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

Roman Urdu Tarjuma :

Kya Unko Khabar Nahi Ke Jo Khilaaf Kare ALLAH Aur Rasool Ka, To Uske Liye Jahannum Ki Aag Hai, Humesa Isme Rahega, Yah Bardi Ruswai Hai.

Surah Tauba Ayat 63

Yeh Ayat Huzur Huzur ﷺ Ki Izzat Wa Azmat Ka Khutba Irshad Farma Rahi Hai Aur Is Me ALLAH Wa Rasool ﷺ Ke Mukhalifo Ko Sakht Daraya Jaa Raha Hai. Is Ayat Se Malum Hua Ke Khuda E Quds Aur Mehboob ﷺ Ko Naraz Karne Ka Ek Hi Hukm Hai. Wo Kya ? Kufr, Rab Ko Naraz Kia To Kafir, Aur Agar Mehboob Ki Mukhalifat Ki To Kafir, Agar Bapko Ija De Ma Ko Sataye Tamaam Makhluq Ko Naraz Kare To Agar Che Gunahgar To Hoga Magar Kafir Na Hoga Lekin Agar Bargah E Risalat Ka Mukhalif Hai To Kaafir Hai.

Shaitaan Ko Hukm E Sajda Mila Ke Hazrat Adam Ko Sajda Karo, Lekin Usne Inkaar Kia, Khuda Ki Tauheed Aur Khuda

Ke Sajde Ka Inkaar Na Kia Tha, Balke Noor E Muhammad Ur Rasoolallah ﷺ Ke Uthaane Wale Hazrat Adam Ki Azmat Ka Inkaar Tha. Is Ka Anjaam Yeh Hua Ke Tamaam Umar Ki Ibadatein Bekaar Ho Gayi Aur Laanat Ka Tauq Gale Me Pard Gaya. Yeh Mukhalifat Ka Hukm Tha Lekin Rasoolallah ﷺ Ko Naraz Karne Ka Wabaal Khuda E Paak Ki Narazi Se Jayda Hai. Isliye Rab Ne Farmaya Ke Aey Mehboob Agar Yeh Log Koi Bhi Jurm Kare To Aap Ke Pass Aa Jaye Arbi Scan Me

Aur Aap Inki Shifaarish Kare To Hum Unse Raazi Ho Jayege.

Khuda E Quds Ko Razi Karne Ka Zariyah Huzur ﷺ Ki Baragah Me Hazri Aur Unki Shafa'at Hai Magar Yeh To Batao Ke Mehboob ﷺ Naraaz Ho Jaye To Unko Kon Razi Karega, Kyon Ke Shafi To Wo Hai

Dur E Mukhtar Bal Ul Murtdin Me Hai Ke Jo Shakhs Shaan E Uluhiyat Me Gustakhi Kare Wo Kafir Hia Aur Wajib Ul Qatl Hai. Magar Tauba Kar Le To Tauba Se Maafi Ho Jayegi. Lekin Jo Shakhs Bargah E Risalat Me Gustakhi Kare Wo Kafir Hai Aur Bad Me Tauba Bhi Kare To Qatal Kia Jayega. Kyon Ke Wo Haq E ALLAH Tha Yeh Haq E Nabi. Aur Tauba Se Haq E ALLAH Maaf Hota Hai Na Ke Haq E Abad. Is Se Malum Hua Ke Duniawi Ahkaam Me Huzur Stormy Daniels Ki Tauheen Karne Wale Ka Shakhat Azab Hai.

Madariz Ul Nabuwat Me Hai Ke Ek Shakhs Galiban Abdullah Ibne Abi Sharha Katib E Wahi Tha Bad Me Murtad Ho Gaya Aur Huzur ﷺ Par Bohtan Bandha Ke Wo Quraan Apni Taraf Se Banate Hai, Mujhe Malum Hai Kyon Ke Main Khud Quraan Ka Likhne Wala Hi Tha. Jab Wo Mara To Dafan Kia Gaya To Zamin Ne Bhi Uski Laash Nikaal Kar Bahar Daal Di Bar Bar

Qabar Ko Gehra Kar Ke Dafan Kia, Magar Zamin Ne Qabul Na Kia Har Bar Bahar Nikaal Phenka.

Malum Hua Ke Bargah E Nabuwat Ka Nikala Hua Kahi Bhi Aman Nahi Pata. Arbi Scan Me

Bardbaar Ke Gazab Se Khuda Bachaaye

Aameen

AAyat

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Roman Urdu Tarjumah

Aey Mehboob Unke Maalo Se Sadqa Wasul Farmao Jis Se Tum Unko Suthara Aur Pakiza Kardo, Aur Unke Haq Me Duayein Khair Karo, Beshak Tumhari Dua Un Ke Dilo Ka Chan Hai Aur ALLAH Sunane Wala Aur Janane Wala Hai.

Surah Tauba Ayat 103

Yeh Ayat Karima Huzur ﷺ Ki Esi Esi Shanein Bayan Farma Rahi Hai Ke Subhan ALLAH Qurbaan Jaiye

Shaan E Nuzul Is Ayat Ka Yeh Hai Ke Jab Gazwa E Tabuk Hua To Madina Munawara Ke Mominin Ki Ek Jamaat Is Me Shamil Na Ho Saki Apne Karobar Me Mashgul Ki Wajh Se Jab Rasoolallah ﷺ Mah Mujahidin Ke Waps Tashrif Laye To Uhone Apne Jismo Ko Masjid Nabwi Ke Sutuno Se Bandh Dia

Aur Qasam Khai Ke Humko Huzur ﷺ Apne Mubarak Hatho Se Kholege, Jab Huzur ﷺ Ne Mulahija Farmaya Toh Pucha Yeh Kon Log Hai Aur Unhone Apne Ko Kyon Bandha Hai, To Logo Ne Arz Kia Ke Huzur Un Se Yeh Qasur Hua Hai Ke Aapke Sath Jihad Me Shirkat Na Ki, Ab Sharminda Hai Aur Tauba Karte Hai Farmaya Qasam Rab Ki Us Waqt Tak Unko Na Kholuga Jab Tak Ke Rab Ka Hukm Na Aaye Ke Khol Do, Phir Unki Tauba Qabul Ki Gayi Aur Yeh Hazrat Khole Gaye.

Tab Un Sahbo Ne Apne Maal Paish Kia Ke Chu Ke Is Maal Me Mashgul Ki Wajh Se Hum Jihad Se Ruk Gaye Lehaja Yeh Maal Bataur E Kafaara Hazir Hai, Huzur ﷺ Ne Farmaya Ke Mujhe Is Maal Ke Laine Ka Hukm Nahi Farmaya Gaya Hai. Is Par Yeh Ayat Karima Utari (Khajaan Ul Irfaan)

Aur Farmaya Gaya Ke Aey Mehboob Aap Unka Yeh Maal Wasul Farmalo, Aur Unke Liye Dua Bhi Farmao Kyon Ke Tumhari Yad Se Unke Dilo Ko Chain Hota Hia Akhir Tumhare Hai Agar Tum Hi Naraz Ho Jao To Kis Ke Ho Kar Rahe Aur Unko Paak Farma Do.

Is Ayat Se Chand Tarah Se Huzur ﷺ Ki Naat Sabit Hui. Awalan Is Tarah Ke Lakh Amal Kiye Jaye. Magar Unki Maqbuliyaat Tawajah E Mehboob Se Hoti Hai. Sadqa Karna Khuda Ki Ibadat Hai. Magar Qabul Ho Batufail E Huzur ﷺ. Dusre Yeh Ke Sahaba E Kiram Ka Aqeedah Tha Ke Gunah Ki Maafi Huzur ﷺ Ke Zariyeh Se Hoti Hai Tab Hi To Masjid E Nabwi Me Aaye Aur Huzur ﷺ Se Apne Aap Ko Khulawanae Ke Khawaish Mand Hue Tisra Is Tarah Ke Huzur ﷺ Musalmano Ko Har Gandgi Gunah Wagera Se Paak Farmane Wale Hai Amaal Saleh To Zariyah Paki Hai, Yaha Farmaya Gaya Ke Tum Unko Is Sadqa Ke Zariyeh Se Paak Farmdo. Agar Laakho Ibadat Ki Jaaye Aur Bargah E Risalat Me Qabuliyaat Na Ho To

Sab Bekar Hai Aur Karne Wala Waisa Hi Ganda Hai. Chota Yeh Ke Ibadat ALLAH Yeh Jari Hai Ke Jab Koi Bhi Rehmat Bhejna Hoti Hai To Rab Ta'la Mehboob Se Farmata Hai Ke Pyare Tum Yeh Hum Se Unke Liye Mango Tab Hum Bheje. Isliye Farmaya Gaya Ke Tum Unke Haq Me Dua Karo.

Wo Is Par Bhi Qadir Tha Ke Bagair Dua E Mehboob Nazil Farmata , Magar Nahi Balke Farmata Hai Ke Tum Dua Karo To Hum Rehmat Kare, Hadees Pak Me Irshad Hua Ke Har Jumuah Aur Doshamba Ko Tamaam Nam E Amal Humari Bargah Me Paish Hote Hai Aur Hum Sab Ke Gunaho Ki Mafirat Ke Liye Dua Farmate Hai Ab Bhi Yeh Amaal Ki Paishi Kis Ke Liye Hoti Hai Isi Liye Ke Qabul Ki Shart Dua E Mehboob Hai. 5va Is Tarah Ke Sahab E Kiram Ki Dua Se Chain Ata Tha.

Unka Mubarak Naam Bhi Bechain Dil Ka Chain Hai

Jo Mariz La Dawa Uski Dawa Yeh Hi To Hai

Insaan To Phir Bhi Aqal Rakhta Hai. Aapki Zaat Se Aapke Kalam Se To Unt , Hiran, Aur Sukhi Lakdiyah Chain Pati Hai. Chunache Sutun Firaq Me Roya, Unt Ne Malik Ki Shikayat Ki. Hirni Shikari Ke Jaal Me Phans Gayi Usne Huzur ﷺ Se Shikayat Ki Ke Mere Bache Bhoke Hai. Agar Kuch Der Ke Liye Ijazat Mil Jaye To Bacho Ko Doodh Pila Kar Abhi Hazir Hoti Hun.

Dekho Mishakat Sharif Aur Hirni Ka Waqiah Dekho Sarah Dalail Ul Khairat Gharz Ke Aapki Zaat E Paak Tamaam Makhluq Ke Dil Ka Chain Hai Jisko Unke Naam Se Chain Na Aaye Wo Apni Fitrat Se Gir Gaya, Jaise Bukhar Wala Mithi Chiz Kadwi Mehsoos Karta Hai.

AAyat

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ
رَّحِيمٌ ﴿١٢٨﴾

Roman Urdu Tarjuma

Beshak Tumhare Pass Tashrif Laye Tum Me Se Wo Rasool Jin Par Tumhara Mushqat Me Pardhna Gira Hai. Tumhari Bhalai Ke Boht Chahne Wale Hai. Musalmano Par Boht Karam Wale Meharbaan Hai.

Yeh Ayat E Karima Kya Hai Huzur Ki Naat Ka Khazina Hai. Is Me Huzur ﷺ Ka Milad Paak Ka Irshad Hua Hai Kyon Ke Huzur ﷺ Ki Tashrif Awari Ka Zikr Karna Hi To Milad Hai. Tamaam Log Huzur ﷺ Ka Dunia Me Ana Janate They. Phir Jaani Hui Chiz Kyonkar Bayan Farmaya. Isliye Ke Wilaadat Ka Zikr Hua, Aur Huzur ﷺ Ki Izzat Ka Izhar Aur Paigambaro Ne Bhi Apni Apni Ummato Ke Samne Huzur Ke Aane Ki Basharat Di Thi Malum Hua Ke Milad Paak Sunnat E ILLAHIYAH Aur Sunnat E Ambiyah Hai.

Is Ayat Me Huzur ﷺ Ke 6 Wasf Bayan Hue , 1 Rasool 2 Tum Me Se 3 In Par Tumhari Taklif Bhari Padti Hai, Tum Par 4 Haris Hai, Musalmano Par 5 Rauf 6 Rahim Hai.

Rasool Ki Tashrif Awari Manana Isi Par To Imaan Ka Daromadar Hai, Bashar Ya Apna Mishl Aur Bhai Manane Se Koi Musalmaan Nahi Hota, Abu Lahab Ne Bhatija Hone Ki Waj Se Wiladat Ki Khushi Manai, Aur Abu Talib Ne Bhi Isi Rishta Ki Wajhse Khidmat Ki. Agar Rasool Hone Ki Wajh Se

Yah Kaam Karte To Musalmaan Aur Sahabi Hote. Isliye Yaha Rasool Farmaya.

Arbi Scan Me Farmaya Aur Ayat Meraj Me Arbi Scan Me Farmaya Kyon Ke Huzur Rab Ki Bargah Me Shan E Bandagi Se Hazir Hue, Humare Pas Paigambari Ki Shan Se Tashrif Laye Gaye, Bande Hokar Aaye Rasool Noor Burhaan, Naimatullah Hokar, Biwi Apne Shauhar Ko Beta Kahkar Pukare , Ya To Rasool Ke Mani Hai Barda Rasool Ya Wo Rasool Yani Mishaq Wala Paigambar Arbi Scan Me

Me Do Qiratein Hai Tauf Zabr Aur Dusra Fau Ka Paish. Agaar Zabar Pardha Jaye To Mani Hoge Tum Me Se Nafis Tarin Aur Behatrin Jamat Me Aaye. Aur Waqiah Hai Ke Tamaam Dunia Me Arab Afzal, Arab Me Quraish Behtarin, Aur Quraish Me Bani Hashim Behtar, Huzur ﷺ Bani Hashim Me Paida Hue Isi Tarah Tamaam Zubano Me Arbi Zubaan Behtar Kyon Ke Arbi Me Quraan Aya Aur Bad Maut Tamaam Ki Zubaan Arbi Hai Jannat Walo Ki Zubaan Arbi Aur Huzur ﷺ Ki Zubaan Bhi Arbi Hai.

Niz Tamam Dunia Ke Sharo Me Makka Muaazmah Ala Shahr Wahi Huzur ﷺ Ka Wiladat Gah Isi Tarah Tamam Nasbo Me Huzur ﷺ Ka Nasb Paak Nihayat Pak Aur Suthra Az Adam Ta Hazrat Abdulah Koi Zaani Na Guzra Huzur ﷺ Har Zamana Me Behtrin Logo Ki Paishaniyon Me Jalwagar Rahe Jaisa Ke Mishkaat Sahrif Bab Ul Fazail Syed Ul Murslin Ki Pehli Hadees Me Hai.

Isi Tarh Huzur ﷺ Ke Sare Abba O Azdad Me Az Adam Ta Hazrat Abdullah Koi Bhi Mushrik Aur Bhut Parsat Na Guzra, Hazrat Ibrahim Ke Wali Aazr Nahi Balke Tarikh Hai, Aur Quraan Me Unko Hazrat Ibrahim Ka Walid Farmaya, Bamani

Chaha, Isi Tarah Hadees Pak Me Jo Ata Hai Ke Huzur ﷺ Ne Farmaya Yaani Tumhara Aur Mera Baapp Jahannum Me Hai, Is Me Bhi Abi Se Murad Chacha Abu Talib Hai.

Mishkat Baab Ziyarat Ul Qabur Me Hai Ke Huzur ﷺ Apni Walida Tahira Amina Khatun Ke Mazar Pak Par Gaye Aur Boht Roye Aur Farmaya Ke Humne Walida Ki Qabar Ki Ijazat Chahi Mil Gayi. Magar Ijazat Chahi Ke Walida Ke Liye Dua E Magfirat Kare, Is Se Manah Kar Dia Gaya.

Is Hadees Ki Wajh Se Baz Log Ne Kaha Ke Wo Mazallah Momina Na Thi Magar Yeh Qaul Sahi Nahi Isliye Ke Rona To Walida Ke Firaag Me Hai. Is Se Unka Kufar Sabit Nahi Hota, Aur Magfirat Ki Dua Se Rab Ka Mana Farmana Wo Isliye Hai Ke Dua E Magfirat Gunahgar Ke Liye Ki Jati Hai Aur Wo Gunahgar Nahi Hai Isliye Bache Ki Namaz E Janaz Me Usko Dua Nahi Karte Gunahgar To Wo Jo Jis Ke Pass Nabi Ke Ahkam Pohchein Aur Wo Un Ke Khilaf Kare Hazrat Abdullah Aur Hazrat Amina Khatun Ne Huzur ﷺ Ki Nabuwat Ka Zamana Na Paya, Aur Pehle Paigambaro Ke Deen Badal Chuke They, Unki Talim Gaib Ho Chuki Thi Ab Wo Kis Par Amal Karte ? Is Se Malum Hua Ke Wo Begunah Thi Aur Dua Gunahgaar Ke Liye Hoti Hai. Agar Mazallah Wo Kaifr Hoti To Huzur ﷺ Ko Unki Qabar Ki Ziyarat Ki Ijazat Na Milti. Kyon Ke Kufar Ki Qabaro Ki Ziyarat Karna Bhi Haram Hai, Quran Farmata Hai Arbi Scan Me

Aey Mehboob Kufaar Wa Munafiqin Ki Qabaro Par Aap Khade Bhi Na Ho Unhone ALLAH Wa Rasool Ka Kufar Kia Hai.

Beharhaal Yeh Manana Hoga Ke Hazrat Amina Wa Abdullah Momin They Kafir Na They.

Ek Tahqeeq Yeh Rah Gayi Ke Akhir Wo Kis Deen Par Thi, Hum Pehle Arz Kr Chuke Hai Ke Unki Zindagi Me Islam Dunia Me Na Aaya Tha Aur Dusre Ambiyah Ke Deen Mit Chuke They, Unko Ashaab E Fatira Kahte Hai Unke Liye Sirf Tauheed Ka Aqeeda Yani Bhut Parsati Na Karna Aur ALLAH Ko Ek Manana Kafi Tha.

Hazrat Amina Khatun Aur Hazrat Abdullah Unhi Me Se They Aur Isi Par Unka Intqaal Hua Phir Hajjatulwadah Me Huzur ﷺ Ne Un Dono Sahabo Ko Zinda Farma Kar Unko Musharaf Ba Islam Kia Lehaja Ab Wo Hazraat Musalmaan Hai Aur Huzur ﷺ Ne Un Dono Sahabo Ko Zinda Farma Kar Unko Musharf Ba Islam Kia Lehaja Ab Iske Mutliq Alama Jalaldeen Suyuti Ne Risale Likhe Hai. Aur Ala Hazrat Mualana Ahmad Raza Khan Sahab Bareilvi Quds Sahra Ne Ek Kitaab Likhi, Shamul Ul Islaam Al Aba E Al Kiraam.

Jis Machali Ke Shikam Me Yunas Allaysallam Rahe, Us Machali Ka Shikam Ars Se Afzal, Kyon Ke Isme Ek Nabi Ko Meraj Hui Mashnavi Me Hai.

Isi Tarah Huzur ﷺ Ke Sahaba Tamaam Paigambaro Ke Sahaba Se Afzal Hai, Aapke Ahle Bait Tamaam Paigambaro K Ghar Walo Se Bardh Kar, Aap Ka Zamana Paak Tamaam Zamano Se Afzal, Aur Aapki Wiladat Pak Ka Din Yaani Do Shamba Baz Imaamo Ke Nazdik Tamaam Dunia Tamaam Deeno Se Behtar, Aapki Paidaish Paak Ka Mahina Rabi Ul Awal Sal Ke Boht Se Mahino Se Afzal, Aapki Qabar Anwar Ki Wo Zamin Jis Se Jism Sharif Mila Hua Hai , Kabba E Muazamah Aur Farsh Wa Kursi Se Afzal Dekho Shami Baab Ul Hajj.

Garz Ke Jis Chiz Ko Huzur ﷺ Se Nisbat Ho Gayi Wo Afzal , Fuqah Ne Ek Behas Ki Hai Ke Tamaam Panio Se Konsa Paani

Afzal Hai, Baz Ne Kaha Haii Ab E Zamzam, Magar Baz Farmate Hai Ke Sab Se Behtar Wo Pani Hai Jo Ke Jung Ke Mauqa Par Huzur ﷺ Ne Ek Pyale Me Hath Rakh Dia Aur Apki Ungliyon Se Paani Jari Ho Gaya, Yeh Paani Tamaam Paniyon Se Afzal Hai, Kyon Ke Zamzam Hazrat Ismail Allaysallam Ke Qadam Se Paida Hua. Aur Yeh Paani Syed Ul Ambiyah ﷺ Ke Hath Se. Isi Tarah Jis Khane Me Hazrat Jabir Ke Yaha Huzur ﷺ Ne Apna Muh Ka Luhab Daal Dia Wo Khana Tamaam Khano Se Afzal Hai. Dusri Qiraat Me Hai Arbi Scan Me Yani كُ Ka Paish To Uske Mani Hue, Tumhari Nafso Me Se Bamani Tum Me Se Nabi Aaye Yani Yeh Nabi Farisato Ya Jinnat Ya Gair Arab Me Na Aaye Balke Insano Me Aaye Jis Se Qayamat Tak Nasal Insaani Fakhar Karegi Aur Arab Me Tashrif Laye Jis Se Ke Arab Tamaam Me Mumtaz Ho Gaya. Ya Yeh Matlb Ke Unka Ana Tamam Me Esa Hai Jisa Ruh Ka Ana Qalib Me Ke Har Waqt Jism Me Rahti Hai Magar Nigah Se Gaib. Isi Tarah Aey Musalmano Wo Tumhare Dil Me Rahte Hai Tumhare Khayal Me Hai, Magar Nigaho Se Gaib Hai.

Ab Jo Aage Farmaya Jaa Raha Hai Ke Tumhari Mushqat Un Par Bhari Hai Yaani Tumhari Taklif Se Unko Taklif Pohchti Hai Iska Matlhb Bilkul Zahir Ho Gaya Ke Jab Wo Tum Me Ese Aaye Jaise Ke Qalib Me Jaan To Jism Ke Har Auju Ki Taklif Se Ruh Ko Taklif Hoti Hai. Isi Tarah Har Musalmaan Ki Taklif Se Unko Taklif Hoti Hai. Jis Se Malum Hua Ke Huzur ﷺ Musalmano Ke Har Haal Se Har Waqt Khabardar Hai Warna Humari Taklif Se Unko Bechaini Kis Tarah Ho Sakti Hai

Arbi Scan Me Se Malum Hua Ke Tamam Jagah Huzur ﷺ Tashrif Laaye Hazir Wa Nazir Hona Sabit Hua Aur Yaha Yeh Na Farmaya Gaya Ke Kaha Se Tashrif Laye. Malum Hua Ke Waha Se Aaye Jahan Ke Kaha Bhi Nahi. Yani Lamakaan Se

Aaye Makaan Me Aye, Qurb E Haq Se Aye Aur Qurb E Haq Me Laakho Sal Rahe.

Nukta :- Khud Chhupa Raha Magar Mehboob Ko Bhej Dia Kyon Ke Zahir Par Mukhalif Wa Mawafiq Ki Nigah Padti Hai Aur Agyar Ko Dekhna Manzur Nahi.

Zaat E Musatafa Azmat E ILLAHI Ke Liye Dhaal Ki Mishal Hai Ke Kaam To Rab Ka Karte Hai Magar Us Par Masaib Khud Jhelte Hai. Rab Ne Parda Se Yeh To Farma Dia Ke Jo Mere Habib Ko Ija Dega Us Se Badal Luga. Magar Zahir Na Hua Arbi Scan Me Ke Mani Yeh Hai Ke Koi Apni Aulad Ke Aram Ka Haris Hota Hai, Koi Apni Izzat Ka Koi Paisa Ka Koi Kisi Aur Chiz Ka, Magar Mehboob ﷺ Na Aulad Ke Na Apne Aram Ke, Tumhare Haris Hai Isiliye Wiladat Pak Ke Mauqa Par Humko Yad Kia, Meraj Me Humari Fikr Rakhi, Bar Waqt Wafat Humko Yad Farmaya, Qabar Me Jab Rakha Gaya To Abdullah Ibne Abbas Ne Dekha Ke Lab E Paak Hil Rahe Hai Gaur Se Suna To Shafa'at Ho Rahi Hai Rat Rat Bhar Jaag Kar Ummat Ke Liye Ro Ro Kar Duayein Karte Hai Ke Khudaya Agar Tu Unko Ajaab De To Yeh Tere Bande Hai Agar Agar Tu Unko Bakhs De To To Aziz Aur Hakim Hai.

Qayamat Me Sab Ko Apni Apni Jaan Ki Fikr Hogi, Magar Mehboob Allaysallam Ko Jaha Ki Sab Nabi Nafsi Nafsi Farmaye Aur Mehboob Allaysalla Umati Ummati ﷺ.

AAYAT

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ

Roman Urdu Tarjumah :

Tum Farmao Aey Logo Tumhare Pass Tumhare Rab Ki Taraf Se Haq Aaya.

Surah Yunas Ayat 108

Yeh Ayat Karima Bhi Huzur ﷺ Ki Naat Sharif Hai. Isliye Ke Is Me Farmaya Hai Ke Tumhare Pass Haq Aya, Haq Se Murad To Quraan Hai Ya Deen E Islam Aur Ya Khud Huzur ﷺ Ki Zaat Mubarak, Malum Hua Ke Huzur ﷺ Ke Asma Me Se Ek Naam Haq Bhi Hai, Dusra Yeh Ke Sab To Haq Par Hote Hai Aur Huzur ﷺ Khud Sarapa Haq Hai Jisne Unko Dekha Haq Ko Dekha Aur To Momin Hai Magar Huzur ﷺ Imaan Hai Aur To Aarif Hai , Magar Huzur ﷺ Irfaan Hai Aur To Alim Hai Magar Huzur ﷺ Sarapa Ilm Hai Aap Hi Ke Halat Janana Ilm Hai.

Riyazat Naam Hai Teri Gali Me Aane Jane Ka

Taswur Me Tere Rahna Ibadat Isko Kehte Hai

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Roman Urdu Tarjumah :

Khabardar ALLAH Ke Zikr Se Dil Chain Me Aate Hai

Surah Ra'ad 28

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Khuli Naat Hai. Is Me Musalmano Ko Dil Ki Beqarari Aur Bechaini Ka Ilaj Bataya Gaya Hai. Irshad Hua Hai Ke Zikrullah Se Dil Me Chain Pate Hai. Zikrullah Se Murad Ya To ALLAH Ki Zaat Hai Ya Zikrullah Se Murad Huzur ﷺ Hai, Kyon Ke Zikrullah Huzur ﷺ Ka Naam Paak Bhi Hai. Dekho Dalail Ul Khairat Jaz Awal. Agar Che Pehle Maine Ki Jaye To Maane Yeh Hoge Ke ALLAH Ki Yad Se Dil Ko Chain Ata Hai Aur Isliye Ke Ashkar Auqaat Dil Bechiani Aur Beqarari Gunaho Ki Wajh Se Hoti Hai.

Quraan Karim Farmata Hai

Jo Tumko Musibat Pohchi Wo Tumhare Hatho Ki Kamai Se Hai Aur Rab To Boht Ko Maaf Farma Deta Hai Aur ALLAH Ki Yad Gunaho Ke Liye Esi Hai Jaisa Ke Palidi Ke Liye Dariya Ka Paani, Ke Jaha Gandi Chiz Ko Dhoya Wo Paak Ho Gayi Isi Tarh Gunaho Ka Mail Aur Gandagi ALLAH Ki Yad Se Dur Hoti Hai, Gunah Maaf Hote Aur Ghum Dur Hote .

Isiliye Islam Ne Har Musibat Ke Waqt ALLAH Ki Yad Ka Hukm Dia Hai, Barish Na Ho To Namaz Istagfaar Pardho, Suraj Ya Chand Ko Garhan Lag Jaye To Namaz Kasuf Wa Khauf Pado, Koi Kaam Karna Ho, To Namaz Istagfar Pardho Balke Har Halat Me ALLAH Ka Zikr Karo, Bacha Paida Ho To Kaan Me Azan Kaho, Bachpan Me Isko Namz Sikhao Khud Bhi Saware Uthate Hi Namaz Pardho Rat Ke Waqt Namaz Pad Kar So, Marte Waqt Mayat Ko Kalma Sikhao, Kafan Par Kalma Likho, Qabar Me Utaro To Arbi Scan Me Dekhe

Yeh Ka Kar Utaro Garz Har Haal Me Rab Ko Yad Karo.

Phir ALLAH Ka Zikr Har Azu Ka Alhida Hai, Aankh Ka Zikr Khauf E ILLAHI Se Rona Hai, Quraan Ko Kabba Ko, Ma Baap Ko Alim E Deen Ko Dekhna Hai, Kaan Ka Zikr ALLAH Ka

Naam Wa Quraan Karim Sunana Hai, Hath Ka Zikr Quraan Chuna Wagera Aur Pao Ka Zikr Masjid Ya Maqalat Mutbar Ki Taraf Jana Hai, Aur Har Zikr Se Dil Ko Chain Hai.

Yani Agar Dunia Me Abaru Ki Zinadgi Basar Karna Chahe To Har Dum Uski Yaad Kar, Rab Ka Zikr Faqir Ko Badhshah Kar Deta Hai, Rab Ka Zikr Imaam Ka Zewar Hai.

Dusre Is Wajh Se Bhi Dil Ko Chain Ata Hai Ke Insaan Ke Pass Do Chizein Hai, Jism Aur Ruh Jism To Apne Des Me Hai Aur Ruh Pardesi Hai Kyon Ke Wo Alam E Arwa Ka Parinda Hai, Jo Is Jism Ke Qaid Khana Me Qaid Hai Aur Zikrullah Ruh Ke Watan Ka Khat Hai, Jab Pardes Me Des Ka Khat Aaye To Usko Dekh Kar Pardesi Ko Chain Ata Hai Ese Hi Dunia Me Rab Ka Zikr Ruh Aur Dil Ka Iqrar Hai, Momin Ki Izzat ALLAH Ke Zikr Se Hai, Quraan Sharif Ka Juzdaan Aur Kabba Ka Gilaf Isliye Huraamt Wale Hai Ke Unhone Quraan Aur Kabba Se Wisaal Hasil Raha, Isi Tarah Agar Momin Ka Dil Aur Zubaan Zikrullah Ka Gehwara Ban Jaye To Yaqinan Dunia Wa Akhirat, Qabar Wa Hasr Me Uski Izzat Ho,

Aur Agar Dusre Manah Kiye Jaaye To Is Ayat Ki Mani Yeh Ho Ke Zikrullah Yani Rasoolallah ﷺ Se Bechain Dil Ko Chain Hota Hai. Huzur ﷺ Ko Zikrullah Isliye Kahte Hai Ke Aapko Dekh Kar Rab Yad Ata Hai Quraan Farmata Hai

Aey Mehboob Aap Hi ALLAH Ki Yad Dilane Wale Hai. Zikrullah Yaani ALLAH Ko Yad Dilaane Wale Huzur ﷺ Se Bechain Dil Isliye Chain Pate Hai Ke Qaida Hai

Yani Dost Ki Mulaqat Bemar Ki Shifa Hai. Aur Huzur ﷺ Har Musalman Ke Mehboob Hai Zaroori Hai Ke Unka Naam Musalman Ka Chain Ho, Mariz Ishq Ki Dawa Zikr E Habib

Hai. Dusre Isliye Huzur ﷺ Tamaam Dunia Ki Asal Hai. Arbi Scan Me

Hum ALLAH Ke Noor Se Hai Aur Tamam Makhluq Humare Noor Se.

Aur Qaida Hai Ke Har Chiz Ko Apni Asal Par Pohch Kar Qaraar Ata Hai, Pardes Me Admi Be Qarar Rahta Hai Magar Watan Me Pohchakar Qarar Pata Hai, Dariyao Ka Paani Behta Hai Kyon Ke Yeh Bewatan Hai , Magar Samandar Ka Paani Nahi Behta Kyon Ke Yeh Apne Watan Me Hai, Huzur ﷺ Ka Zikr Apni Asal Ka Zikr Hai. Is Se Chain Ana Hi Chaiye, Yeh Amal Mehrub Hai Ke Kisi Ko Ikhtalaj Qalb Ka Marz Ho, To Mariz Apne Dil Ki Jagah Par Yeh Hi Ayat Ungli Se Likh Le Ya Likhwa Le Aur Ya Muhammad ﷺ Ki Barbar Tilawat Kare In Sha ALLAH Aram Hoga.

Insaan To Sahib E Aql Hai. Haiwanat Aur Patharo Aur Lakdiyon Ko Huzur ﷺ Se Chain Hasil Hota Hai Jab Lakdi Firaq Rasool Me Roti To Isko Sina Paak Se Lagaya To Usko Chain Aa Gaya.

Ek Bujurag Bimar Ke Liye Tawiz Likh Rahe They. Kisi Bedeen Ne Kaha Ke Yeh Tawiz Wagera Sab Khane Kamaane Ki Tadbir Hai. In Tawiz Se Kuch Bhi Nahi Hota. Unhone Is Matraj Se Kaha Ulu, Gadha, Kuta Aur Tawiz Likhne Me Mashgul Ho Gaye. Ma'atraj Sahab To Yeh Sun Kar Gusa Me Surk Safed Ho Gaye, Aur Lage Bakwas Bakne. Bujurag Ne Kaha Janab Aap Ko Gusa Kyon Aa Gaya. Maine To Khuda Ki Makhluqat Me Se Tin Janwaro Ka Naam Lia Hai Mut'raj Ne Kaha Ke Kya Kisi Ke Dil Par Iska Asar Na Hoga. Aur Kisi Ko Bura Na Malum Hoga. Farmaya Ke In Adna Chizo Ke Naam Me To Taasir Hai Ke Aapka Haal Badal Gaya. Rab Ta'la Aur

Uske Habib ﷺ Ke Naam Me Tashir Nahi Ke Us Se Bimar Ka Haal Badal Jaaye Aur Haqiqatr Yeh Hai Ke Huzur Ki Yad Esi Shanshah ﷺ Ko Apni Taraf Mutwaj Karne Ka Bahana Hai Unkii Tauwajah Se Faqiro Ka Berda Paar Ho Jata Hai.

AAYAT

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً

Roman Urdu Tarjumah :

Aur Beshak Humne Tum Se Pehle Rasool Bheje Aur Unke Liye Bibiyah Aur Bache Kiye.

Surah Ra'ad Ayat

Yeh Ayat Bhi Huzur ﷺ Ki Naat Sharif Hai. Iska Shaan E Nuzul Yeh Hai Ke Kufaar Kaha Karate They Ke Agar Huzur ﷺ ALLAH Ke Nabi Hai To Unke Baal Bache Aur Gharbar Kyon Hai. Nabi Ko Dunia Se Kya Taluq Wo ALLAH Wale Hote Hai Unko ALLAH Hi Se Taluq Chaiye. Jaise Ke Hazrat Isa Allaysallam Aur Hazrat Yahya Allaysallam. Is Par Yeh Ayat Nazil Hui. Is Me Chand Tarah Huzur ﷺ Ki Naat Hai. Awalan To Is Tarah Ke Huzur Par To Aitraz Hua Aur Rab Ta'la Iska Jawab Deta Hai, Huzur ﷺ Ko Jawab Dene Ki Zaroorat Nahi Dusra Yeh Ke Un Logo Ne Duniyawi Taluq Ko Nabi Ke Liye Aib Qarar Dia. Magar Ayat Ne Farmaya Ke Yeh To Ain Kamaal Hai Boht Se Ambiyah E Kiram Dunia Se Taluq Rakhte They Balke Dunia Se Taluq Rakhna Hi Barda Kaam Hai.

Aur Jis Jis Shakhs Ko Nabi ﷺ Se Taluq Hoga Izzat Wa Azmat Paa Jayega.

Hazrat Isa Allaysalalm Bagair Walid Ke Paida Hue To Unki Zaat Se Sirf Maa Ke Rishadaro Ko Azmat Mili Aur Huzur ﷺ Ko Taluq Walid Aur Walida Se Hai To Huzur ﷺ Ki Zaat Se Do Giroho Ko Azmat Hasil Hui, Isi Tarh Jis Qadr Azwajh Se Nikah Farmaya, Un Azwaj Ko Aur Unke Ahl Qarbaat Ko Qayamat Tak Ke Liye Azmat Mil Gayi Aaj Sadat E Kiram Ko Dunia Bhar Me Izzat Ki Nigah Se Dekha Jata Hai. Aur Qayamat Tak Unki Yeh Izzat Rahegi In Sha ALLAH Agar Huzur ﷺ Ke Aulad Na Hoti To Ek Khalq Ko Yeh Azmat Kis Tarah Hasil Hoti.

صلى الله عليه وسلم

AAYAT

لَعَنُوكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

Roman Urdu Tarjumah :

Aey Mehboob Tumhari Jaan Ki Qasam Beshak Wo Apne Nasha Me Bahak Rahe Hai.

Suraj Hajjr Ayat 72

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naat Hai, Kyon Ke Is Me Mehboob Ki Jaan Ki Qasam Khai Gayi Hai. Rab Ta'la Ne Tamaam Quraan Majid Me Siwaye Apne Mehboob ﷺ Ke Kisi Nabi Ki Qasam Irshad Nahi Farmai Aur Nabi ﷺ Ki Jaan Ki Qasam , Un Ke Shahar E Makka Ki Qasam, (Jab Tak Ke Aap Waha Rahe) Unke Zamana Ki Garz Ke Har Chiz Ki Qasam Irshad Farmai Jis Se Malum Hota Hai Ke Rab Ta'la Ko Mehboob Aur Mehboob Ki Har Chiz Hi Pyari Hai. Aur Izzat

Wali Bhi Kyon Ke Ya To Qasam Khai Jati Hai Pyari Chiz Ki , Jaise Insaan Apni Jan Ki, Aaulad Ki, Maal Ki Qasam Khata Hai Aur Ya Azmat Wali Chiz Ki Jaise Khuda Ki Qasam Ya Uski Sifaaat Ki Qasam.

Masla Qasam Do Tarah Ki Hai Qasam Sharai Jis Par Sharai Ahkaam Jari Ho Jaise Ke Kafaara Wagera Yeh To Khuda Ki Zaat Ki Khai Ja Sakti, Ya Uske In Sifat Ki Jin Ki Qasam Khane Ka Riwaaj Ho, Jaise Rahim Ki Qasam, Rehmaan Ki Qasam, Ya Quraan Ki Qasam Aur Dusri Qasam Urfi Is Par Sharai Ahkaam Jaari Nahi Hote Sirf Apni Baat Ki Bakhtgi Ke Liye Isko Bola Jata Hai, Jaise Maa, Baap, Aulad, Ya Jaan, Wa Maal Wagera Ki Qasam, Quraan Me Jis Chiz Ki Qasam Khai Gayi Hai Us Se Maqsud Hai Us Chiz Ki Izzat Wa Azmat Ka Izhar Ya To Dunawi Lehaaj Se Ya Deeni Lehaj Se Jaise Injir Aur Jaitun Wagera Ki Qasam Quraan Ne Khai Hai Ke Yeh Chizein Dunawi Nafah Apne Me Boht Rakhti Hai Dunia Wale Aur Khass Kar Ahle Arab Unko Boht Nafeh Jante Hai. Aur Mehboob ﷺ Aur Unke Shahar Paak Wagera Ki Qasamein Uisliye Khai Gayi Ke Yeh Chizein Qayamat Tak Deeni Azmat Wali Hai.

AAAYAT

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا
حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٠﴾

Roman Urdu Tarjumah

Paaki Hai Use Jo Apne Bande Ko Rato Rat Le Gaya Masjid
Ul Haram Se Masjid Ul Aqsa Tak Jis Ke Gird Gird Humne

Barkatein Rakhi Hai Ke Hum Use Apni Azim Nishaniyan
Dikhaye Beshak Wo Sunta Dekhta Hai.

Surah Bani Israil Ayat 1

Yeh Ayat E Karima Huzur ﷺ Ki Khuli Hui Naat Hai, Isme
Azmat Ka Zikr Hai Jo Huzur ﷺ Ke Siwa Kisi Paigambar Ko
Ata Nahi Hui Yani Meraj.

Waqiah E Meraaj Ke Mutliq Tin Batein Lehaaj Me Rakhni
Chaiye. Awalan Ke Yeh Meraaj Kyon Hui, Dusri Yeh Ke
Meraaj Kab Hui Aur Kis Tarh Hui. Tisra Yeh Ke Is Ayat Me
Nikaat Kiya Ka Hai.

Awal Meraaj Me ALLAH Ta'la Ki Sadha Himatein Hai. Bilkul
Zahir Char Hikmatein Samj Me Ati Hai, Ek To Yeh Ke Hum
Pehle Arz Kar Chuke Hai Ke Tamaam Maujizat Aur Darzaat
Jo Ambiyah E Kiram Ko Alhida Alhida Ata Farmaye Gaye Wo
Tamaam Balke Un Se Bard Kar Huzur ﷺ Ata Hue, Iski Boht
Si Mishalein Batai Jaa Chuki Hai. Hazrat Musa Kalimullah Ko
Yeh Darja Mila Ke Wo Tur Par Jaa Kar Rab Se Kalaam Karte
They. Hazrat Ismail Allaysallam Chothey Aasmaan Par Bulaye
Gaye Aur Hazrat Idris Allaysallam Jannat Me Bulaye Gaye. To
Huzur ﷺ Ko Meraaj Di Gayi. Jis Me ALLAH Se Kalam Bhi
Hua, Asmaan Ki Shair Bhi Hui , Jannat Wa Dozakh Ka
Muamla Bhi Hua, Garz Ke Wo Saare Maratib Ek Meraaj Me
Tay Kar Diye Gaye.

Aur Phir Barda Farq Hai Kuh E Tur Aur Aur Arsh Par Rasool
ﷺ Me Ke Hazrat Kalim Jate Hai Aur Mehboob ﷺ Bulaaye Jate
Hai.

Dusri Hikmat Yeh Hai Ke Tamam Paigambaro Ne ALLAH Ki Aur Jannat Wa Dozakh Ki Gawahiyah Di Aur Apni Apni Ummato Se Pardawaya LA ILLAH ILLAH Magar Un Hazrat Me Se Kisi Ki Gawahi Dekhi Hui Na Thi Sunni Hui Thi Aur Gawahi Ki Inteha Dekhne Par Hoti Hai. To Zaroorat Thi Ke Is Jammam Paak Ambiyah Me Koi Hasti Wo Bhi Ho Ke Un Tamaam Chizo Ko Dekh Kar Gawahi De, Uski Gawahi Par Shahadat Takmil Ho Jaye Yeh Shahadat Ki Takmil Huzur ﷺ Ki Zaat Par Hui. Isi Ki Taraf Ishara Hai Arbi Scan Me

Gawahi Sab Paigambaro Ne Di Thi, Magar Wo Asnaad Bhi Aur Huzur ﷺ Ki Zaat Par Hui. Isiliye Huzur Khatim Ul Nabiyyin Hai Ke Samih Shahadato Ki Inteha Aaini Shahadat Par Ho Jati Hai. Agar Aap Ki Tashrif Awari Pehle Se Hi Ho Jati To Digar Ambiyah Nabuwat Se Sarfraz Na Kiye Jate. Niz Huzur Ke Bad Kisi Naye Nabi Ki Zaroorat Nahi Ke Aaini Gawahi Ke Bad Suni Hui Gawahi Kaisi.

Tisri Hikmat Yeh Ha Ke Rab Ta'la Ne Farmaya In Arbi Scan Me
Yaani

ALLAH Ne Musalmano Ki Jaan Wa Maal Kharid Liye Jannat Ke Badle Main. ALLAH Ta'la Musalmano Ka Jaan Wa Maal Ka Kharidaar Musalmaan Farokht Karne Wale, Aur Yeh Soda Hua Huzur ﷺ Ki Maarifat Se Aur Jiski Maarifat Se Soda Hua Wo Maal Ko Bhi Dekhe Aur Qimat Ko Bhi, Farmaya Gaya Aey Mehboob Tumne Musalmano Ki Jaan Wa Maal Ko To Dekha, Aau Jannat Ko Bhi Dkeh Jao Aur Apne Gulamo Ki Imaein Aur Baagat Wagera Bhi Mulahija Karlo, Balke Kharidar Ko Bhi Dekh Lo Yaani Khud Parwardigar E Alam Ki Zaat Bhi, Aur Imaam Ki Qiraat Muqtadi Ki Qiraat Hai, Imaam Ka Dekhna Sab Ka Dekhna Hai.

4thi Hikmat Yeh Thi Ke Huzur ﷺ Tamaam Mumlik Aliya Ke Ba Ata E ILLAHI Malik Hai. Isiliye Jannat Ke Pata Pata Par Hooron Ki Aankhon Me Garz Ke Har Jagah Likha Hua Hai.

LA ILLA ILLAHO MUHAMMADUR RASOOLALLAH
Yaani Ke Yeh Chizein ALLAH Ki Banai Hui Hai Aur Muhammad Rasoolallah Ko Di Hui Hai.

Main To Malik Hi Kahuga Ke Ho Malik Ke Habib

Yaani Mehboob Wa Mohib Me Nahi Mera Tera

Marzi E ILLAHI Ye Thi Malik Ko Uski Milkiyat Dikhai Di Jaaye ﷺ.

2 Meraaj Kab Hui Aur Kis Tarah Hui ? Nabuwat Ke 11 Baras 5 Mah Ke Bad 27 Rajab Ki Akhri Shab Somwar Ki Raat Ko Hazrat Umehaani Binte Abi Talib Ke Ghar Se Hui Khud Huzur Ke Daulat Khanah Se Na Hui Taake Hazrat Jibrail Bagair Ijazat Waha Hazir Ho Sake. Agar Huzur Ke Daulat Khanah Se Hoti To Jibrail Ya To Darwaze Se Pukaar Kar Jate Aur Ijazat Lekar Andar Hazir Hote Ya Bila Ijazat Hi Andar Aa Jate Aur Yeh Dono Fahal Najaiz They. Rab Farmata Hai

Na To Huzur Ko Bahar Se Pukaar Lena Jiaz Aur Na Bila Ijazat Ghar Me Jana

Khayal Rahe Ke Malaika Bhi Momin Hai. Huzur Sab Ke Nabi Hai. Nabuwat Ki Mudat 23 Saal Hai Jiske Adhe Yani Sarde Ghayara Baras Ke Bad Bilkul Darmiyan Me Hui. Isi Tarah Mah E Rajab Jo Ke Sal Ke Nabuwat Ke Darmiyani Mahina Hai Aur Doshamba Ka Din Is Meraaj Ke Liye Muntkhib Kia Gaya. Yeh Din Bhi Darmiyaani Hai Aur Ummat Bhi Darmiyaani
Toh Meraaj Bhi Darmiyaani Hi Taarikh Wa Mah Me Hui.

Nukta : Huzur ﷺ Ki Paidaish Paak, Hijrat, Madina Munwara Me Dakhili , Pehli Wahi, Meraaj, Aur Wafaat Sab Hi Doshamba Ko Hue. Kyon Ke Is Din Ka Nam Hai Yaum Ul Ashnain Yani Dusre Darja Wala Din Aur Huzur ﷺ Bhi Ain Bad Az Bujurag To Hi Qisa Muktsar. To Dusre Maratba Wala Din Me Har Naimat Se Sarfraz Farmaya Gaya.

Ruh Ul Bayan

Isiliye Ink Farsi Me Kahte Hai Do Shamba Urdu Me Kahte Hai Peer Yani Sare Dino Ka Yeh Peer Hai.

Meraj Me Kya Hua ?

Iska Mukhtsar Waqiah Yeh Hai Ke Jo Ke Bukhari Wa Muslim Wa Digar Kutub E Ahadees Me Bayan Hua Ke Rajab Ki 27 Shab Hai, Raat Ka Akhri Hisa Hai Mehboob E Khuda ﷺ Apni Humshir Ume Haani Binte Abu Talib Ke Daulat Khanah Me Aram Farma Rahe Hai Ke Hazrat Jibrail Amin Buraaq Aur Baraat Le Kar Hazir Hue Paigam E ILLAHI Laaye. Mehboob Ko Baidaar Kia. Rab Ka Paigaam Pohchaya. Sina Paak Ko Chaak Farma Kar Aab E Zamzam Se Qalb E Mubaarak Dhoya Aur Us Sina Faiz Ganjina Ko Hikmat Wa Noor Se Bhar Dia. Phir Kaushar Ke Paani Se Gusal Karaya, Aur Mehboob Ko Dulha Banya Huliya Bahshati Pehnaya. Buraaq Hazir Kia. Buraaq Ko Buraaq Isliye Kahte Hai Ke Uski Raftaar Mishal Barq (Bijli) Ki Hai Aur Ya Isliye Ke Bilkul Safed Hai

(Ruh Ul Bayaan)

Iska Jism Gadhe Se Bara, Aur Ghorde Se Kisi Qadr Chota, Jaha Tak Ke Uski Nigah Kam Karle Waha Tak Ko Ek Qadam Me Tay Karle.

Hazrat Jibrail Ne Iski Lagaam Pakdi. Hazrat Israfil Piche Khade Hue Malaika Ne Char Taraf Se Buraaq Ko Gher Lia. Is Shaan Se Farishton Ke Jhurmut Me Dulha Ki Sawari Makka Muazmah Se Rawana Hui Aan Ki Aan Me Bait Ul Muqdas Samne Aaya, Waha Tamaam Ambiyah Wa Rasool Malaika Ko Maujud Paaya Ke Isteqbaal Ke Liye Hazir Hai Aur Namaz Ki Tayaari Hai, Imaam Ul Ambiyah Ka Intzar Hai. Dulha Ka Pohchna Tha Ke Sab Ne Salami E Mujra Ada Kia. Tamaam Malaika Muqtadi Ban Kar Piche Saf Basta Khade Ho Gaye.

Aur Huzur ﷺ Ne Imaamat Farmai, Subhanallah Kya Namaz Hai Ke Ambiyah Muqtadi Ul Ambiyah, Imaam ,Pehla Qibla

Jaye Namaz Malaika Muqrabin Maujin Hazrat Jibrail Ne Azaan Wa Takbir Di.

(Shaami Baab Ul Azan)

Namaz E Asra Me Tha Ye Hi Sar Aya Ho Mani Awal Aakhir

Ke Dast Basta Hai Piche Hazir Jo Saltnat Aage Kar Gaye They.

Aj Awal Wa Akhir Ke Mani Khule Ke Khatmun Nabiyyin (Akhri Rasool) Pehle Sultaano Ki Imamat Farma Rahe Hai, Is Namaz Se Farig Hona Tha Ke Safar Asman Tayaar Tha. Wahi Buraaq Aur Wahi Iski Raftaar, Wahi Baraat Aur Wahi Dulha Ki Aan Me Pehle Asmaan Par Pohche, Hazrat Adam Allaysallam Ne Isteqbaal Kia Apne Farzand Ki Balaye Le, Mudto Bad Tamana Bar Aai, Marhaba Kaha, Phir Yake Bad Digar Asmaan Aate Gaye Guzarte Gaye. Har Asmaan Par Mukhtlif Ambiyah E Kiram Se Mulaqatein Hoti Rahi. Dusre Asman Par Yahya Wa Hazrat Isa Alaysallam Tisre Par Hazrat Yusuf Allaysallam Chothe Par Hazrat Idris Allaysallam, 5ve Par Hazrat Harun Allaysallam, 6the Par Musa Allaysallam 7ve Par Hazrat Ibrahim Allaysallam Jiyaarat Sarkaar Se Mushraf Hue Yaha Se Guzrna Tha Ke Sidra Samne Aya, Yeh Sidra Hazrat Jibrail Ke Liye Sadrah Ban Gaya.

Yeh Sidra Ek Bair Ka Darkht Hai, Jis Ke Pate Hathi Ke Kaan Ke Barabar Aur Iske Phal Matke Ki Tarah Hai. Yeh Hazrat Jibrail Ki Qayam Gaah Hai Ke Iske Aage Unki Pohch Nahi Sidra Par Pohch Kar Hazrat Jibrail Ne Aage Jaane Se Mazrat Ki Farmaya Ke Jibrail Yeh Tariqa Toh Nahi Hai Ke Sath Chordh Do, Jibrail Ne Arz Kia.

Aage Bada Hi Huzur Ki Shaan Hai Ab Main Agar Baal Barabar Bhi Aage Jau Tajliyat Ki Taab Na La Saku Aage Parwardigar Jane Ya Wo Jaane Wale Mehboob Ke Kaha Gaye, Waha Gaye Ke Jahan, Kaha Hi Khatam Ho Chuka Tha Kab Aur Kaha To Makaan Aur Zamaan Ke Liye Hai, Jaha Sarkar Ronaq Afroz Hai Waha Na Zamna Hai Na Makaan Koi Bataye To Kya Bataye. Rab Ne Kya Dia Mehboob Ne Kya Lia, Rab Ne Kya Farmaya. Mehboob Ne Kya Suna. Ya Rab Wa Mehboob Me Kya Raz Wa Niyaz Hue. Yeh To Dene Wala Aur Laine Wale Hi Jaante Hai. Quraan Ne Bhi Yeh Bhaid Na Kholi, Balke Farmaya Ke Arbi Scan Me Usne Apne Bande Ki Taraf Jo Wahi Ki Wo Ki. Musa Allaysallam Se Rab Ta'la Ne Toor Par Jo Kuch Khalwat Me Farmaya, Wo Quraan Karim Ke Zariyeh Dunia Me Shaiah Kar Dia Gaya, Dekho Surah Ta'ha Magar Jo Arsar Mehboob ﷺ Par Meraaj Me Zahir Kiye Wo Sigah Raaza Hi Me Rakhege Ke Arbi Scan Me Usne Apne Bande Ko Jo Wahi Ki Wo Ki, Kisi Ko Kyon Bataye Haan Itna Zaroor Malum Hai Ke Waha Se Ummat Ke Liye Tohfa 50 Waqt Namazo Ka Din Rat Me Ata Hua Wapsi Me Hazrat Musa Allaysallam Ne Arz Kia Ke Ya Habibullah Yeh Namazein To Boht Hai Kam Karai Jaye Ab Bargah E Rab Aur Hazrat Musa Allaysallam Ke Mabain Sarkar Ki Bar Bar Hazri Hoti Rahi, Aur 5, 5 Namazein Kam Hoti Rahi Yaha Tak Ke 5 Rah Gayi.

Yeh 5 Namazein Hazrat Musa Allaysallam Ki Arz Par Hai, Hazrat Musa Allaysallam Ki Yeh Tamanna Thi Ke Toor Par Jamaal E ILLAHI Dekhna Chaha Tha Rok Di Gaya. Aaj Mujhe Mauqah Mila Hai Ke Mehboob Barbar Jamal E Kibriyah Ka Mushahida Kare Aur Me Un Aankho Se Rukh E Mustafa Ke Aaina Me Jamaal E ILLAHI Ki Khub Dil Bhar Kar Ziyarat Karu.

Is Safar E Meraaj Me Jannat Ki Sair Bhi Farmai Apne Gulamo Ke Bagaat Aur Imarato Ka Muaina Farmaya Aur Jahannum Ka Muaina Farmaya Gunagaro Ke Ajaab Aur Apne Dushmano Ke Aqaab Ko Dekha, Chunache Ek Jammāt Ko Mulahija Farmaya Ke Dozakh Me Garm Pathar Kha Rahi Hai, Hazrat Jibrail Ne Arz Kia Ke Yeh Wo Maldar Hai Jo Ke Apne Maalo Ki Zakaat Nahi Nilkalte. Ek Shakhs Ko Mulahija Farmaya Ke Khun Ke Dariyah Me Khada Pathar Kha Raha Hai. Hazrat Jibrail Ne Arz Kia Ke Yeh Sudkhor Hai. Ek Qaum Ko Mulahija Farmaya, Jiski Zubaan Aur Hont Lohe Ki Qainchiyon Se Kati Jaa Rahe Hai Hazrat Jibrain Ne Arz Kia Ke Yeh Alim Beamal Hai Aur Ek Qaum Ko Dekha Jinke Nakhun Tambe Ke Hai, Wo Apne Chehro Aur Sino Ko Unse Zakhmi Kar Rahe Hai. Hazrat Jibrail Ne Arz Kia Ke Yeh Musalmano Ki Gaibatein Karne Wale Hai, Garz Ke Har Qaum Ka Haal Mulahija Farmaya

Ruh Ul Bayaan

Magar Yeh Mulahija Mishaal Ke Tha Ke Ambiyah E Kiram Ki Aankhein Guzishta Aur Aina Ko Mishal Halat Maujjood Ke Mashahida Farmati Hai.

Warna Yeh Sab Waqiat To Bad E Qayamat Naudar Hoge, Bagair Tashbiyah Is Tarah Samj Lo Ke Hum Kabhi Khawab Me Ainda Ke Waqiat Bataur E Mishaal Dekh Lete Hai. Magar Humari Khawabein Yaqini Nahi Hotein. In Hazraat Ka Mushaida Yaqini Hai, Isi Tarah Bad E Maut Qayamat Se Pehle Mayat Ki Ruh Jannat Ya Dozakh Ki Shar Karti Hai. Arwa Shada Jannat Me Jaati Hai, Mgar Yeh Jana Sirf Ruhani Hota Hai Na Ke Jismani Aur Bad Qayamat Jana Jismi Hoga. Barzakh Ke Muqabale Me Dunia Mishal E Khawab Hai Aur Akhirat Ke Muqabale Me Barzakh Mishal E Khawab.

Tafsir Ruh Ul Bayan

Is Tamaam Sair Wa Siyahat Se Jab Waps Tashrif Laye To Abhi Bistar Garam Tha Aur Mubarak Darwaze Ki Zambis Harkat Kar Rahi Thi Yaani Taqriban 80 Hazar Sal Ka Safar Ek Aan Me Tay Farmaya, Subah Ko Jab Is Waqiah Ki Khabar Di To Hazrat Abubakar Bila Tamil Tasdiq Farma Kar Sidiq Bane. Aur Abu Jahal Ne Iski Tardid Karke Zandiqi Ka Tauq Gale Me Dala.

Yeh Mukhtsar Waqiah Meraaj Ka Bayan Hua. Ab Is Ayat Me Kya Nikaat Hai Awalan To Isko Arbi Scan Me Se Shuru Farmaya , Jo Ke Tajub Ke Mauqa Par Bola Jata Hai, Chunke Waqiah E Meraaj Yani Yeh Iske Irade Se Hua Jo Ajaz Se Paak Hai, Har Tarah Se Qadir Hai, Huzur Ke Jism E Athar Ka Upar Ki Taraf Jana, Kara Aag Wa Zamhrir Se Salamat Guzar Jana Asmaano Me Dakhil Ho Jana, Janant Wa Dozakh Ki Shair Farmaya Phir Is Qadr Jlad Wapas Aa Jana Agar Che Boht Mishkil Malum Hota Hai Magar Rab Ke Nazdik Kuch Mushkil Nahi, Hamara Noor Nazar Aan Ki Aan Me Asmano Ki Siyahat Karke Fauran Wapas Hota Hai.

Aur Aag Wa Zamhrir Isko Nuqsan Nahi Pochahte Yeh To Adna Se Noor Ka Haal Hai. Hazrat Syed E Alam ﷺ To Sarapa Noor Hai. Inke Kamalat To Is Se Kahi Bardh Kar Hai. Huzur ﷺ Ko Is Jagha Abad Farmaya Na Ke Rasool Ya Nabi Wagera. Kyon Ke Aaj To Makhluk Se Khaliq Ki Taraf Jaa Rahe Hai. Aj Shaan Risalat Ke Izhar Ka Waqt Nahi Hai. Izhar Abdiyat Ka Waqt Hai, Abad Fanafil Maula Hota Hai. Huzur ﷺ Fanafillah Ke Darja Par Faiz Hai.

Abad Jo Rab Ka Intzar Kare, Jaise Ke Musa Allaysallam Wadi E Sina Me, Abad Wo Jiska Rab Intzar Farmaye, Abad Wo Jiski Izzat Rab Ki Nisat Se Hua Aur Abad Wo Ala Gulaam Ke Iski

Abdiyat Se Maula Ki Azmat Zahir Ho, Rab Farmata Hai Arbi Scan Me

Wahi Hai Awal Wahi Hai Aakhir Wahi Hai Baatin Wahi Hai Zahir

Usi Ke Jalwe Usi Se Milne Usi Se Uski Taraf Gaye They.

Yaani Abad Wo Hai Jo Saare Ibaad Ki Asal Hai, Abda Wo Jis Ka Rang Sare Abaad Me Ho Aur Khud Berang Ho. Abda Saare Abaad Ka Razdaro Hai. Abada Ke Muqaam Tak Ab Tak Koi Na Pohchaya, Abada Se Sare Abaad Ki Taqdirein Wabsata Hai. Main Un Chand Sha'aro Me Abad Ke Mani Bayan Na Saka Agar To Abada Ka Martaba Pehchana Chahe Toh Yeh Ayat Pardh Arbi Scan Me Ayat

Farmaya Gaya Scan Me Arbi Yani Raat Ke Tode Hise Me Meraaj Hui Na Ke Din Me Wo Bhi Rajab Ki 27 Tarikh Ka Pichla Hisa Jabke Chand Bhi Gaib Aur Sab Nind Me Mashgul Kyonke Aaj Haqiqat E Muhamdi Behijaab Jalwagar Hai Kis Aankh Me Taqaat Hai Ke Usko Nazar Bhar Kar Dekh Le, Malaika Muqrabini Bhi Kuch Saath De Kar Aagey Piche Rukhsat Ho Rahe Hai Aaj Huzur ﷺ Ki Mishaal Aftaab Ki Si Hai Ke Jo Jo Chardta Hai Noor Bardata Hai.

Arbi Scan Me Dur Ki Masjid Tak Meraaj Hui ALLAH Jaane Dur Ki Masjid Konsi Hai Aya Masjid Bait Ul Muqdas Ya Ke Bait Ul Mamur Masjid E Malaika.

Ke Do Mani Ho Sakte Hai Ek To Yeh Ke Wo Rab Sunane Dekhne Wala Hai Dusra Yeh Ke Wo Mehboob ﷺ Samih Ul Basir Hai.

Madarj, Ruh Ul Bayan, Yeh Hi Ayat

Yani Huzur ﷺ Ko Isiliye Meraaj Karai Gayi Ke Is Alam Ko Dekhne Aur Bila Wasta Humko Dekhne Aur Humara Kalaam Sunane Par Qudrat Rakhne Wale Mehboob Allaysallam Hi Hai.

AAYAT

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ * عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

Roman Urdu Tarjumah :

Aur Raat Ke Kuch Hise Me Tahjud Karo Yeh Khass Tumhare Liye Jayda Hai, Qarib Hai Ke Tumko Tumhara Rab Esi Jagah Kharda Kare Jaha Sab Tumhari Hamd Kary.

Surah Bani Israil Ayat 79

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Sarih Naat Hai. Is Me Huzur ﷺ Ki Do Khusisiyat Bayan Farmai Gayi , Ek To Dunia Me Dusri Aakhirat Me.

Khususiyat Dunawi To Namaz E Tahjud Hai. Aur Akhri Maqaam E Mehmudi Par Huzur ﷺ Ki Jalwagari. Namaz Tahjud Ka Farz Hona Huzur ﷺ Hi Ki Khususiyat Hai. Na To Apa Se Pehle Kisi Nabi Allaysallam Ko Yeh Namaz Ata Hui, Aur Na Apke Kisi Ummati Ko Mili. Balke Ummat Ke Liye Sunnat E Mauqaida Alal Kifaya Hai Ke Agar Ek Shahar Me Ek Admi Ne Bhi Pardh Li To Sab Bari Ul Zimah Hoge. Aur Agar Kisi Ne Na Pardi To Sab Tarik E Sunnat Hue.

Namaz E Tahjud Kam Az Kam Do Rakatein Aur Jayda Se Jayda 12 Rakatein Hai. Namaz Isha Pardh Kar Sone Ke Bad

Jab Bhi Rat Me Aankh Khule, Tab Hi Tahjud Ka Waqt Hai Aur Subha Sadiq Hote Hi Is Ka Waqt Gaya. Yeh Namaz Bardi Mubarak Hai. Behtar Hai Ke Rat Ke Akhri Chote Ise Me Parde. Awalan To Aur Umamto Ko Namaz Panganaa Hi Nahi Mili. Balke Is Ummat Ki Khususiyat Hai. Haan Yeh Namazein Alhida Alhida Ambiyah E Kiram Ne Ada Kiye, Namaz E Fajar Hazrat Adam Allaysallam Ne Subah Hone Ke Shukriyah Me Kyon Ke Unhone Jannat Me Raat Na Dekhi Thi

(Shami Jild Awal Kitab Ul Salat)

Namaz E Zohar Hazrat Ibrahim Ne Pardhi Apne Farzand Ismail Allaysallam Ki Jaan Mehfuz Rahne Aur Dumba Qurbaani Ke Aane Ke Shukriyah Me, Aur Namaz E Asr Hazrat Aziz Allaysallam Ne Pardi, Jab Ke So Baras Ke Bad Zinda Farmaye Gaye Aur Namaz E Magrib Hazrat Dawood Allaysallam Ne Ada Ki To Tauba Qabul Hone Ki Shukriyah Me Kyon Ke Unki Tauba Bawaqt E Magrib Qabul Hui Thi, Char Rakat Ki Niyat Ki Thi Magar Darmiyan Me Tin Hi Par Salam Phera Aur Namaz E Isha Huzur ﷺ Ne Ada Farmai

(Tahawi Sharif)

To Namaz Isha Huzur Ki Ummmat Ki Khususiyat Aur Namaz E Panjgana Bhi, Aur Namaz Tahjud Ki Farziyat Huzur ﷺ Ka Khasa Mubarak.

Qayamat Me Huzur ﷺ Ka Maqaam E Mehmood Par Tashrif Farma Hona Huzur ﷺ Ka Ukhrawi Khususiyat Hai, Yeh Wo Jagah Hai Jis Jagah Jalwagar Ho Kar Huzur ﷺ Sab Ki Shafat E Kubra Farmayege Tamam Awaln Wa Akhirin Talash E Shafih Me Mare Mare Phirege, Har Darwazaa Par Yeh Hi Awaz Sunege Ke Iz Habu Ila Gairi Akhirkaar Huzur ﷺ Ko Is Jagah

Payege Aur Huzur ﷺ Ki Is Izzat Wa Azmat Ko Dekh Kar Sab Dushman Wa Dost Aapki Tarif Karege Isiliye Isko Maqaam E Mehmood Kahte Hai Yaani Hamd Kia Hua Maqaam. Azan Ke Maujin Ko Aur Azan Sunane Walo Ko Hukm Hai Ke Huzur Ke Liye Maqam E Mehmood Milne Ki Dua Kare Ke Huzur ﷺ Farmate Hai Ke Jo Shakhs Humare Liye Yeh Dua Karega, Hum Iski Shafa'at Farmayege Isi Tarah Azan Me Ash Hadu AN Muhammad Ur Rasoolallah Sun Kar Sunane Wale Anguthe Ke Naakhun Chum Kar Aankho Se Lagaye ,Is Ke Boht Se Fazail Aaye Hai Dekho Shami Jlid Awal Baab Ul Azan Aur Tafsir Ruh Ul Bayan Zair Ayat Scan Me Dekhe.

Agar Che Ahadees Hasan Ya Zaif Hai Magar Fazail Me Mo'atbar. Anguthe Chumne Ka Duniawi Faiyda To Yeh Hai Ke Is Ka Aamil In Sha ALLAH Kabhi Nabina Na Hoga, Aur Na Iski Ankho Ki Roshani Kam Hogi. Ukhrawi Fayda Yeh Hai Ke Huzur ﷺ Uski Shafa'at Farmayege, Aur Karam Karimana Se Khud Is Ko Ahle Jannat Ki Safo Me Dakhil Farmaye, Tariqa Iska Yeh Hai Ke Pehli Bar Ashahdu An Muhammad Ur Rasoolallah Sune To Arbi Me Hai Scan Page Dekhe Aur Dusri Bar Sune To Kahe (Arbi Me Hai Scan Page Dekhe) Aur Dono Angutho Ke Nakhun Aankho Se Lagaye. (Chum Kar) Phir Kahe

Shami Ne Is Masla Ka Inkar Na Kia, Balke Iske Fazail Me Jo Ahadees Marfu Naqal Farmaye Unke Bare Me Farmaya Ke Koi Marfu Hadees Sahi Nahi, Jis Se Saaf Malum Hota Hai Ke Mauquf Ahadees Is Bare Me Sahi Hai. Niz Yeh Na Kaha Ke Marfu Ahadees Zaif Hai Balke Farmaya Ke Sahi Nahi. Aur Zahir Hai Ke Sahi Na Hone Se Hadees Ka Zaif Hona Lazim Nahi Balke Hasan Wagera Bhi Ho Sakte Hai. Agar Iski Jayda Tahqeeq Dekhna Ho To Ala Hazrat Quds Sara Ka Risala Mubarak "Munir Ul Bainin Fi Taqbil Ul Bahaamin" Dekho Jis

Me Riwayat Se Sabit Kia Gaya Hai Ke Azan Me Anguthe Chumna Sunnat E Sidiq Bhi Balke Sunnat Hazrat Adam Allaysallam Hai.

AAAYAT

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفَعَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَعَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ

مَدَدًا ﴿١٠٩﴾

Roman Urdu Tarjuma

Tum Farma Do Ke Agar Samandar Mere Rab Ki Bato Ke Liye Siyahi Ho, To Zaroor Samandar Khatam Ho Jaye Aur Mere Rab Ki Batein Khatam Na Hogi Achar Che Hum Waisa Hi Uski Madad Ko Le Aaye.

Surah Ka'haf Ayat 109

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naat Paak Hai. Iska Shaan E Nuzul Yeh Hai Ke Ek Bar Yahud Ne Huzur ﷺ Ki Khidmat E Aqdas Me Hazir Hokar Arz Kia Ke Aap Farmate Hia Ke Quraan Me Hikmat Hai Aur Humko Hikmat Di Gayi Aur Quraan Farmata Haii Arbi Scan Me Jisko Hukumat Di Gayi Usko Boht Hi Khubi Mil Gayi.

Phir Aap Kaise Farmate Hai Ke Tumko Nahi Dia Gaya Magar Toda Ilm (Yaani Aapki Do Bato Me Muqabala Hai, Humare Ilmko Thoda Kaha Gaya Aur Boht Bhi) Iske Jawab Me Yeh Ayat Nazil Hui

(Tafsir Khazaan Ul Irfaan)

Isme Farmaya Gaya Ke Quraan Me Beshak Har Chiz Ka Ilm Hai Aur Ye Ilm Waqai Boht Hai. Magar Ilm E ILLAHI Ke Muqabale Me Isko Nisbat Bhi Nahi Jo Qatre Ko Samandar Se Hai Kyon Ke Yeh Inteha Rakhta Hai Aur Khuda Ke Ilm Beinteha Hai.

Ab Aap Ka Matlb Yeh Hua Ke Agar Do Samandaro Ka Paani Roshnai Aur Un Se Rab Ke Kalamat Likhe Jaye, To Bhi Samandar Ka Paani Khatam Ho Jayega. Magar Rab Ke Kalamat Khatam Na Hoge. Isme Mufsin Ke Chand Qaul Hai Ke Rab Ke Kalmaat Se Kya Muraad Hai. Baz Hazrat Ne Farmaya Ke Rab Ke Muamlaat, Baaz Ne Kaha Rab Ke Muqdrat Baz Ne Farmaya Ke Khuda Ki Hikamatein (Ruh Ul Bayaan)

Lekin Hazrat Shaikh Mohqeeq Abdul Haq Mohdeesh Dehlvi Ne Madarij Ul Nabuwat Jild Awal Baab Saum Me Farmaya Ahle Tahqeeq Ke Nazdik Sab Ke Kalmaat Se Murad Huzur ﷺ Ke Fazail Aur Kamalat Aur Huzur Ke Uloom Hai To Ayat Ke Yeh Mani Hoge Ke Agar Dunia Ke Naat Khawan Aur Naatgauh Aur Wazain Aur Katbain Do Samandaro Ke Paani Ki Roshnai Lekar Sifaat Wa Kamalat Mustafa ﷺ Likhe To Yeh Roshnai Khatam Ho Jayegi. Magar Huzur ﷺ Ke Ausaf Khatam Na Hoge. Is Ayat Me Do Samandaro Ka Zikr Hai Magar Dusri Me Is Se Bhi Jayda Ka Zikr Farmaya Gaya. Irshad Hua (Arbi Scan Me) Yaani Agar Tamaam Zamin Ke Darkhat Qalam Ho Jaaye Aur Samandar Ke Sath Samandar Aur Mil Jaye Phir Bhi Rab Ke Kalmaat Yaani Sifaat Huzur ﷺ Tamaam Na Ho.

Qurbaan Is Kamalat Dene Wale Ke Aur Lene Wale Ke ﷺ.

Shaikh Ki Tafsir Dusri Ayat Bhi Taid Farmati Hai. Dekho Dunia Ki Naiamto Ke Bare Me Farmaya Gaya Ke Tum Un Ko Shumaar Nahi Kar Sakte. Aur Waqiah Bhi Yeh Hi Hai , Kyon

Ke Humko Apne Jism Ke Baal Aur Rage Aur Tamaam Aaja Ki Shumaar Nahi Malum Aur Ek Ek Baal Me Laakho Naimatein , To Un Naimato Ki Shumaar Kis Tarah Mumkin. Yeh Jism Ki Naimato Ka Zikr Hai Kharji Naimatein Iske Alwa Hai Chand, Suraj,Zamin , Asmaan, Wagera Wagera Magar Un Naimato Ko Quraan Ne Farmaya (Arbi Scan Me) Duniawi Matah Thodi Hai, Lekin Huzur ﷺ Ke Har Wafs Wa Kamaal Ko Quraan Ne Azim Farmaya.

Rab Farmata Hai Apni Sifaat Ko Azim Farmaya. Aur Apne Mehboob ﷺ Ke Sifaat Ko Bhi Azim Farmaya. Apne Liye Farmaya (Arbi Scan Me) Aur Mehboob ﷺ Ke Liye Farmaya (Arbi Scan Me) Huzur ﷺ Ke Akhlaq Ko Azim Farmaya. Dusri Jagah Irshad Hua (Arbi Scan Me)

Aey Mehboob Aap Par ALLAH Ka Fazal E Azim Hai. Is Fazal Azim Me To Tamaami Sifaat E Musatafa Shamil Hia Jis Se Malum Hua Ke Huzur ﷺ Ki Har Sifat Azim Hai.

Huzur ﷺ Ke Bare Me Farmaya Gaya (Arbi Scan Me) Apne Mehboob Ko Quraan Sikhaya, Subhanallah , Sikhane Wala Rehmaan , Sikhne Wale Habib ﷺ Kitaab Quraan Phir Ilm E Musatafa Ka Kya Puchna Garz Ke Huzur ﷺ Ki Har Sifat Wa Har Kamal Azim, To Ab Kis Insaan Aur Kis Faristein Ya Jin Me Taqaat Hai Ke Huzur ﷺ Ki Naat Ka Ahata Kar Sake. Bad Az Khuda Buzurag Tu Hi Qisa Mukhtsar.

Yaani Huzur Ko Wo Na Kaho Jo Isaiyon Ne Apne Nabi Ke Liye Kaha (Khuda Ka Beta) Iske Siwa Jo Bhi Izzat Wa Azmat Ke Kalimat Mumkin Ho Bila Jhizak Kah Do, Kyon Ke Huzur ﷺ Ke Fazail Ki Koi Had Nahi, Jisko Bolne Wala Apne Muh Se Bayan Kare. Jis Qadr Huzur ﷺ Ki Naimatein Likhi Aur Pardi Ja Sake. Unki Bhi Had Hum Ko Nahi Malum Dunia Me Jis

Zuban Me Dekho Huzur ﷺ Ki Naat Maujud Hai , Aur Beshumar Natein Hai Phir Jinaat Ne Jo Natein Kahi Uski Humko Khabar Nahi.

Phir Mishkat Jild 2 Baab Karamat Me Hai. Har Roz 70000 Farishtein Roza E Paak Mehboob ﷺ Par Hazri De Kar Salatosallam Arz Karte Hai, Jo Subah Ko Ate Hai Wo Shaam Ko Chale Jaate Hai Aur Jo Shaam Ko Ate Hai Subah Ko Chale Jate Hai (Aur Ek Bar Aa Gaye Unko Dubara Ana Nasib Nahi Hota) Yeh Malaika Ki Naat Un Sab Ke Alwa Hai. Ab Hisaab Lagao Ke Bhala Kis Qadr Naat E Paak Bayan Ho Chuki, Magar Rab Gawah Hai Ke Mere Aqa Wa Maula ﷺ Ki Naat Ke Daftar Ka Ek Nuqta Bhi Bayan Nahi Hua.

Iske Elawa Guzishta Ambiyah E Kiram Ne Jo Huzur ﷺ Ki Natein Bayan Farmai Wo Alwa Hai. Qayamat Me Jo Maqaam E Mehmood Par Aapki Tarifein Hogi Ke Dost Aur Dushman Sab Hi Madah Kahwani Karege Wo Iske Siwa Hai.

Niz Parwardigar E Alam Ne Jo Unki Naat Irshad Farmai Hai Wo Behad Beshumar Hai. Ab Kon Kah Sakta Hai Ke Unki Naat Ahata Me Aa Sakti Hai. Bas Khuda Ki Hamd Huzur ﷺ Hi Kar Sakte Hai Aur Huzur ﷺ Ki Naat Khuda Hi Farmata Hai.

Hum Log Jo Kuch Naat Shah Laulaak ﷺ Likhte Hai Padte Hai Is Khayaal Se Nahi Ke Bas Hum Ne Haq Naat Ada Kar Dia Balke Faqat Apna Naam Naat Khawano Ki Fehrisat Me Likhaane Ki Yeh Tarkib Hai Mishal Hazrat Yusuf Allaysallam Ko Kharid Ne Ke Liye Bazar Misr Me Ek Budiyah Sut Ki Adi Lekar Gayi. Logo Ne Kaha Bewkoof Tera Muh Aur Kharidaari Husn E Yusuf. Aaj To Logo Ne Unke Kharidne Ke Liye Sardhardh Ki Bazi Laga Di Hai. Khazana Ke Muh Khol Diye Hai Wo Boli Yeh Me Bhi Janti Hu, Magar Kharidaro Ki

Fehrisat Me Apna Naam Darj Karana Manzur Hai, Yeh Hi Mu'amala Yaha Hai.

AAyat

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنبِيَآلِ الْهُمُّ إِلَهُ وَحْدٌ

Roman Urdu Tarjumah :

Tum Farmao Ke Zahiri Surat Bashari Me To Tum Jaisa Hun Mujhe Wahi Ki Jaati Hai Ke Tumhara Maabood EK Hi Maabood Hai.

Surah Ka'haf Ayat 107

Is Ayat Se Zahir Hai Log Is Par Dalil Pakadte Hai Ke Huzur ﷺ Hum Jaise Insaan Hai Khane Pine, Maut Wa Zist Me Hum Jaise Hai, Magar Nazar E Imaani Se Dekha Jaye To Yeh Ayat Huzur ﷺ Ki Naat Ka Guldasta Hai, Is Jagah 4 Tarah Bahas Karna Hai, Awalan Yeh Ke Is Ayat Se Maqsud Kya Hai. 2 Yeh Ke Aapko Bashar Wagera Khitaab Aama Se Pukaarna Sharan Jaiz Hai Ya Harajm, 3 Yeh Ke Aya Sharan Aqlan Huzur Waqai Hum Jaise Bashar Hai Ya Nahi. Agar Nahi To Ayat Me Mishlokum Se Kya Muraad Hai ? 4 Yeh Ke Arbi Scan Me Ne Kya Fayda Dia.

1

Tamaam Momin Aur Kafir Jante They Ke Huzur ﷺ Giroh Insani Me Jalwagar Hue, Kufar To Kaha Hi Karte They. Nahi Ho Tum Magar Hum Jiase Bashar, Aur Musalmano Ka Aqeedah Yeh Hai Ke Huzur ﷺ Nabi Hai Aur Nabi Wo Insaan Hote Hai Jo ALLAH Ki Taraf Se Ahkam E Sharai Ki Tablig Farmaane Ke Waste Bheje Gaye Hai. Garz Ke Tamaam Dunia

Is Masla Ko Janti Aur Manti Hai. Phir Is Qadr Khuli, Jani Hui, Maani Hui Baat Ko Jo Quraan Karim Ne Is Qadr Ahtmaam Se Bayan Farmaya, Is Se Kya Maqsud Hai ?

Wajh Yeh Hai Ke Isaiyon Ne Hazrat Isa Allaysallam Ke Sirf Do Maujze Dekhe ! Bagair Baap Ke Paida Hona Aur Mardo Ko Zinda Farmana, Bimaro Ko Shifa Bakhshna In Do Maujzo Ko Dekh Kis Unko Ibne ALLAH Yani Khuda Ka Beta Kaha Ya Yahudiyon Ne Hazrat Aziz Allaysallam Me Sirf Ek Maujiza Yano So Baras Ke Bad Zinda Hone Ko Dekh Kar Khuda Ke Beta Kah Dia, Mushrikin Ne Fariston Ko Khuda Ki Ladkiyah Maan Lia. Kisi Ne Jannat Aur Rab Ul Alamin Me Rishta Jordh Dia. Garz Ke In Bewakufo Ne Maujizat Ya Quwat Wa Taqaat Dekh Kar In Hazrat Ki Shaan Me Afraz Ki Baaz Bedeen Logo Ne Ambiyah Ko Apne Jaisa Bashar Kah Kar Unki Shaan Me Tafrij Ki Aur Kami Ki. Islam Ka Yeh Mansha Hai Ke Musalmaan Is Afraat Wa Tafrit Se Mehfuz Rahe, Un Qaumo Ne To Chand Maujizat Dekh Kar Ambiyah Ko Khuda Ka Beta Wagera Kah Dia. Magar Bani E Islam ﷺ Ke Dast Haq Par Sar Par Is Se Kahi Bard Chard Kar Maujizat Dekhe, Dekha Ke Chaand Do Tukdo Ho Gaya, Ishare Se Duba Hua Suraj Laut Aya Hukm Se Badal Akar Barsa Aur Ishara Pakar Phat Gaya. Irshad Sarkar Se Do Darkhat Jo Dur Dur They Apas Me Jurd Gaye. Kankriyon Kalma E Shahdat Pada. Firaag Me Lakdiyah Rohi Thorde Se Khane Se Lashkar Ka Pait Bhara. Ungliyon Se Paani Ke Chashme Jaari Hue, Ishare Par Murde Zinda Hue, Garz Ke Beshumar Maujizat Ka Zahoor Hua To Khadsha Tha Ke Koi Huzur ﷺ Ko Bhi Khuda Ya Khuda Ka Beta Na Kahne Lage Isliye Huzur ﷺ Ne Apni Har Ek Ada Se Apni Zindagi Ko Zahir Farmaya, Aur Kalma Me Parwaya Abduhu Wa Rasooluhu Quraan Ne Yeh Elaan Farmaya Arbi Scan Me.

2 Har Musalmaan Ka Aqeedah Hai Ke Ambiyah E Kiraam Ke Bande Hai, Aur Uske Mehboob Unki Jalwagari Insaano Me Hui. Magar Un Ko Bashar Ya Bhai Ya Bawa Ya Insaan Kah Kar Pukarna Haram Hai.

Aur Agar Yeh Niyat Tauheen Kaha To Kahne Wala Kafir Hai. Alamgiri Wagera

Ayat Me Saaf Bataya Gaya Hai Ke Jin Khutbat Se Ek Dusre Ka Mamuli Tariqa Se Pukarte Ho Huzur Ko Na Pukaro Warna Tumhare Amaal Habt Ho Jayege Aur Tumko Khabar Bhi Na Hogi Aur Amaal Ka Habt Hona Kufr Se Hota Hai. Isliye Is Ayat Ko Kalma Qul Se Shuru Farmay Yani Aey Mehboob ﷺ Aap Batariq Inksari Wa Tawajah Farma Do Ke Tum Jaisa Bashar Ho Na To Hum Apko Bashar Ke Khitaab Se Pukarege Aur Na Kisi Fard Bashar Ko Ijizat Hai Ke Aapko Is Khitaab Se Pukare, Isiliye Quraan Ne Kisi Jagah Huzur Ko Bashar Ya Admi Ya Momin Ka Bhai Wagera Kah Kar Na Pukara

Aey Chadar Ke Odhne Wale, Aey Kapdo Ke Pehanane Wale, Aey Barde Darja Wale, Aey Humara Paigam Logo Ko Sunane Wale Wagera Khitaabo Se Pukara. Jab Rab Ta'la Inko Bashar Wagera Ke Khitaab Se Na Pukare, To Hum Gulamo Ko Kya Haq Hia Ke Is Tarah Unko Yad Kare. Dusra Yeh Bhi Hai Ke Kisi Dunawi Azmat Wale Ko Mamuli Khitab Se Pukarne Ke Mani Yeh Hai Ke Uski Azmat Ka Inkaar Kare, Kisi Khaan Bahadur Ya Nawaab Ya Colector Sahab Ko Aao Admi Aao Bhai Aao Insaan Kah Kar Pukarne Wala Mujrium Hai, Musthaq E Saza Hai, To Jo Hazraat E Ambiyah Bargah E ILLAHI Se Khitaab Yafta Ho Unko Aam Alqaab Se Pukaarne Wala Bedeen Hai. Agar Apni Maa Ko Kahe Aao Baap Ki Biwi. Meri Bahan Ya Baaap Se Kahe Aao Bhai, Aao Insaan, Aao Mard, To Gustakh Kaha Jata Hai.

To Huzur ﷺ In Alqaab Se Pukaarne Wala Kyon Kar Gustaakh Na Hoga, Aur Kyon Beadab Na Kaha Jayega.

Isliye Baaz Mohqeeqin Ulma Ke Nazdik Quraan Me (Arbi Scan Me) Ke Khitaab Me Nabi ﷺ Dakhil Nahi Chand Wajh Se. Ek Yeh Ke Huzur Ko Am Khitabo Se Na Pukara Jaye Aur Yeh Aam Khitaab Hai Dusra Yeh Ke Digar Momin Huzur ﷺ Se Imaan Lene Wale Hai Aur Nabi ﷺ Imaan Dene Wale Aur Aamnu Me Imaan Lene Wale Murad Hai, Tisra Isliye Ke Aamnu Se Murad Wo Log Hai Jo Dunia Me Akar Momin Bane Aur Huzur Momin Ban Kar Dunia Me Tashrif Laye, Balke Nabi Ban Kar Aaye, Chotha Isliye Ke Digar Momino Par Ahkaam Ayatein Nazil Hone Ke Bad Ahkaam Farz Hue. Aur Huzur Nuzul E Quraan Se Pehle Abid Zahid Namazi Aur Ahkaam Par Amil They Yeh Ayat Huzur Ke Amal Ke Liye Nahi Utari Balke Tablig E Ahkaam Ke Liye Aayi.

Huzur ﷺ Ne Meraaj Me Namaz Padai Aur Zahoor Nabuwat Se Pehle Gaar E Hira Me Namaz Padi. Halake Us Waqt Ahkam Na Aye They. 5va Isliye Ke (Arbi Scan Me) Ke Baad Ese Ahkaam Bhi Aaye Jo Huzur Par Jari Nahi Ho Sakte, Jaise Aey Imaan Walo ! Apni Aawaz Huzur Ki Awaz Par Unchi Na Karo, Ya Aey Imaan Walo ! ALLAH Rasool Se Aage Na Bardo. Aur Jo Amaal Huzur Ne Kiye Wo Humari Talim Ke Liye Hai Musafir Jahaz Me Paar Lagne Ko Sawaar Hote Hai Magar Captain Paar Lagaane Ko, Isiliye Musaafir Kiraya Dekar Bethate Hai Aur Captain Tankhwa Lekar.

3

Huzur ﷺ Na Sharan Humari Mishal Hia Aur Na Aqlan, Sharan To Isliye Nahi Ke Imaan Aur Amaal Aur Ahkaam Aur Muamlaat Kisi Me Bhi Hum Ko Un Se Mumasalat Aur Mushabahat Nahi.

Huzur ﷺ Ka Kalma Hai Arbi Scan Me Yani Me ALLAH Ka Rasool Hu. Agar Hum Kahe To Kafir Ho Jaye, Yeh To Kalma Me Faraq Hua.

Namaze Hum Par 5 Aur Huzur ﷺ Par 6 Farz Hai, Tahjud Bhi Huzur ﷺ Par Farz (Quraan) Humare Liye Arkaan E Islam 5, Huzur ﷺ Ke Liye Sirf 4 (Zakaat Farz Nahi)

Shaami Kitaab Ul Zakat.

Humko 4 Nikah Halaal Aapko Jis Qadr Chahe. Humari Biwi Maut Ke Baad Jis Se Chahe Nikah Kare Huzur ﷺ Ki Biwi Kisi Se Nikah Na Kar Sake.

Quraan Karim

Humari Mairas Taqsim Ho, Huzur ﷺ Ki Mairas Taqsim Nahi Hoti. (Hadees)

Hum To Qanun Ke Paaband Magar Qaanun ILLAHI Jumbis Lab E Mustafa Ka Muntzir Jo Jis Ko Chahe Halaal Farma De Aur Jis Ko Chahe Haraam Iske Beshumar Dalail Maujud Hai.

Ek Hazrat Abu Huzaima Ki Gawahi Do Gawahi Ke Baraabar Farmadi. Hazrat Ali Radiallahu Ta'la Anho Ko Khatun Bint Ki Maujudgi Me Dusri Aurat Se Nikah Se Rok Dia. Ek Sahib Ka Kafaara Unhi Ko Khilawa Dia Wagera Wagera.

Khud Farmate Hia Saum E Wisaal Ke Mauqa Par Tum Me Mujh Jaisa Kon Hai, Mujhe To Rab Khilaata Pilaata Hai. Baith Kar Nafal Padne Ke Liye Farmate Hai. Arbi Scan Me Lekin Hum Tum Jaise Nahi. Garz Ke Tamaam Umoor Se Malum Hua Ke Sharan Huzur ﷺ Hum Jaise Nahi. Isi Tarah Aqlan Huzur ﷺ

Hum Jaise Nahi, Kyon Ke Huzur ﷺ Ka Imaan Dekha Hua. Khuda Ko Dekha Jannat Wa Dozakh Dekha Wagera Wagera. Aap Ko Meraaj Hui. Humko Meraaj Nahi.

Hum Jo Khate Hai Us Se Peshab Pakhana Wagera Najis Chizein Banti Hai Huzur ﷺ Jo Khate Hai Us Se Noor E Ila Hota Hai, Jaise Shahad Ki Makhi Jo Khati Hai Us Se Shahad Banta Hai Aur Jo Zambur Khati Hai Us Se Zahar Banta Hai. Huzur Rehamtulil Alamin Hai. Hum Nahi, Huzur Imaan Hai, Hum Momin, Huzur ﷺ Ke Jism E Paak Ka Saya Nahi Humara Saya Hai, Huzur ﷺ Par Abar Saya Karta Tha, Dhoop Se, Hum Ko Yeh Baat Hasil Nahi Garz Ke Aqli Taur Par Bhi Hum Huzur Ki Mishal Nahi. Maulna Abdul Haq Sahab Apne Fatawa Abdul Haqi Me Ek Hadees Naqal Farmate Hai Ke Huzur ﷺ Ne Farmaya Ke Jab Hum Apne Walida Ke Shikam Paak Me They. Tab Qalam E ILLAHI Chalne Ki Awaz Suna Karte They Kahiye Kon Esa Ho Sakta Hai ?

Huzur ﷺ Aarif ULLAH Paida Hue. Hum Log Paida Ho Kar Il Sikh Kar Bhi Is Darja Par Nahi Pohche. Phir Mumasalat Aur Mushabiyat Kaisi ?

Ab Ayat Karima Ka Matalb Kya ? Matlab Yeh Ke Aey Mehboob Farma Do Ke Zahir Bashar Me Sirf Zahiri Taur Par Hum Tum Ek Jaise Malum Hote Hai, Warna Is Me Bhi Barda Farq Hai, Isi Tarah Baz Insaani Zahiri Halat Me Hum Tum Jaise Bashar Mashlan Zahir Taur Par Khana Pina, Bethna Zahiri Taur Par Amraaz Wagera Ka Ana, Warna Haqiqatan Halat Me Bhi Huzur ﷺ Ka Haal Sharif Hum Se Bilkul Alhida Hai. Mishlkum Se Murad Yeh Hai Ke Jis Tarah Tum Khalis Bande Ho Na Tum ALLAH Ho Na Ulhiyat Ki Sifaat Se Mausuf, Isi Tarah Hum Bhi Mehj Abdullah Hai. Uluhiyat Me Nahi. Na Hum ALLAH Hai, Na ALLAH Ke Bete, Balke

ALLAH Ke Bande Aur Bando Ke Aqa ﷺ Mishal Sirf Is Amar Me Hai Na Ke Har Chiz Me.

4

Se Is Shuba Ko Rad Kar Dia Jo Mishlkum Se Paida Hota Tha Shayd Koi Keh De Ke Huzur ﷺ Har Wafs Me Hum Jaise Hai, Farmaya Gaya, Nahi Hum Sahib E Wahi Hai. Aur Tum Humare Ummati Wahi Wala Ummati Kis Tarah Ho Sakta Hai ? Yuha Ki Sifat Ne Nabi Aur Ummati Me Esa Farq Kar Dia Jaisa Naatq Ki Qaid Ne Insaan Aur Gair Insaan Me. Zaid Haiwaan Hai Dusre Janwaro Ki Tarah Magar Natiq Hai Natiq Se Zaid Ki Haqiqat Hi Kuch Aur Ho Gayi Aur Dusre Janwaro Ki Haqiqat Hi Aur.

Hazrat Qibla Peer Syed Jamaat Ali Sha Mohdees E Alipuri Allayrehma Farmate They Ke Zohar Aur Insaan Me To 5 Darja Ka Farq Hai Ke Insaan Ke Uper Haiwan Us Par Jismnami Is Par Jism Mutlaq Aur Aur Par Zohar Magar Bshar Aur Huzur ﷺ Me 27 Darja Farq Hai Yaani Bashriyat Se Mustfuwiyat 27 Darja Buland Bala Hai Jis Ke Bad Sirf Uluhiyat Hi Ka Darja Hai, Yaha Abdiyat Ke Sare Darje Khatam Ho Chuke Hai, Yaani Bashar Par Momin Aur Is Par Saleh Us Par Mutqi, Us Par Mujtahid, Us Par Awtaar, Us Par Qutub, Us Par Qutub Ul Aqtaab, Us Par Gaush Us Par Gaus E Aazam Wagera Phir Us Par Tabai , Phir Us Par Sahabi, Phir Us Par Insaafi, Phir Us Par Muhajir, Phir Un Par Sidiq, Phir Un Par Nabi, Phir Un Par Rasool, Phir Un Par Uluhul Azam, Phir Un Par Khalil Phir Unpar Khatim Ul Nabiyyin, Phir Us Par Wasf Par Rehmatullil Alamin Phir Un Par Habib Phir Us Par Darja E Mustafa ﷺ. Yeh Ijmaali Zikr Hai. To Jab Hum Aam Bashar Alam Anwar Aur Malaika Ki Mishl Nahi Halake Wo Bhi Zohar Hai Aur Hum Bhi Zohar. Magar 5 Darja Farq Ne Farq Azim Paida Farma Dia

To Aam Bashar Aur Musatafa ﷺ Barabar Kis Tarah Ho Gaye Halake. Yaha 27 Darja Ka Farq Hai.

Tafsir Ruh Ul Bayaan Me Para 16 Shurah Mariyum Arbi Scan Me Ma Tahat Farmate Hai Ke Huzur ﷺ Ki Tin Suratein Hai. Ek Bashari Jis Ka Zikr Hai Is Ayat Me. Dusri Haqi Jis Me Mutliq Huzur ﷺ Farmate Hai Arbi Scan Me Jisne Mujh Ko Dekha Usne Haq Ko Dekha, Tisra Scan Me Dekhe Yaani Baaz Aauqaat Humko Rab Ta'la Ka Wo Qurb Hota Hai Ke Us Jagah Na Kisi Muqrab Farishtein Ki Gunjaish Hoti Hai Aur Na Kisi Mursal Nabi Ki. Behar Haal Yeh Ayat E Kirama Huzur Ki Boht Se Naato Par Mustmil Hai Agar Nigah E Tahqeek Se Dekha Jaaye.

Hazrat Shaikh Abdul Haq Madarij Ul Nabuwat Baab Saum Me Farmate Hai Ke Is Qism Ki Ayat Jisme Huzur ﷺ Ki Barabari Aur Musawat Malum Hoti Ho Wo Mishl Manshabahat Ke Hai, Jaise Parwardigaar E Alam Ne Apne Noor Ki Mishaal Chiraag Se Di Arbi Scan Me To Koi Nahi Kah Sakta Ke Noor E ILLAHI Chiraag Jaisa Noor Hai. Isi Tarah Koi Nahi Kah Sakta Ke Musatafa ﷺ Hum Jaise Bashar Hai,

Qasim Nanuthvi Bani Madrsa Deoband Kahta Hai

Raha Jamaal Pe Tere Hijaab Bashriyat Na Jana Kabhi Kisi Ne Tujhe Bajza Sitaar

Yaani Huzur ﷺ Noor Ur Noor Mehj Ko Dekhne Ki Insaan Me Taqaat Nahi, Jaise Suraj Ko Aankh Nahi Dekh Sakti, Magar Aftab Par Halka Sa Badal Aa Jaye Tab Us Badal Ke Hijaab Se Log Kuch Usko Dekh Lete Hai, Isi Tarah Noor Ko Dikhaane Ke Liye Bashari Hijaab Wa Libaas Pehanaya Gaya. Phir Aap Jaise Hai Waisa Kisi Ne Na Dekha Bajuz Rab Talah Ke.

Sufiyah Ki Istlah Me Bashar Huzur Ki Naat Hai. Kyonke Bashar Ke Mani Hai Khaas Rab Ke Dast E Qudrat Ka Banaya Hua, Mubasharat Balid Se Yeh Lafz Bana Sara Alam Fariston Ke Dariyeh Bana, Magar Adam Allaysallam Ko Rab Ne Khud Apne Dast E Qudrat Se Banaya. Lehaja Bashriyat Insan Ki Bardi Ala Sana'at Hai. Rab Ne Shaitaan Se Khitab Farmaya

Isi Liye Liye Qalb E Momin Ko Apna Tajli Gah Banaya.

Lekin Chuke Humne Apni Bashriyat Ko Gunaho Se Ganda Kar Lia Is Liye Yeh Lafz Goya Badnaam Sa Ho Gaya Aur Ambiyah E Kiraam Ko Is Lafz Se Yad Karne Se Hume Rok Dia Gaya.

Toti Ko Sikhaane Ka Tariqa Yeh Hai Ke Uske Saamne Qad Adam Shisha Rakh Kr Aaina Ke Piche Se Khud Bolte Hai. Toti Us Awaz Ko Apne Hum Jins Ki Awaz Samj Kar Khud Bhi Bolne Lagti Hai.

Huzur ﷺ Aaina Parwardigar Hai Agar Yeh Aaina Darmiyaan Me Na Hota To Bande Rab Se Faiz Na Le Sakte. Is Aaina Ke Do Rukh Hai Ke Bando Ki Tarf Dusra Khaliq Ki Taraf. Is Rukh Ki Yeh Sada Hai. Arbi Scan Me. Tum Mujh Se Na Badko Me Tumhare Hum Jins Hu. Dusra Rukh Ki Yeh Sada Hai

AAAYAT

فَاِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا ﴿٩٤﴾

Roman Urdu Tarjumah

To Humne Tumhari Zubaan Me Yeh Quraan Hi Aasan Farmaya Ke Tum Is Se Darne Walo Ko Khushkhabri Sunao Aur Jagadalu Logo Ko Is Se Dar Sunao
Surah Mariyum 96

Yeh Ayat Bhi Huzur ﷺ Ki Naat Paak Hai, Is Me Farmaya Gaya Ke Humne Quraan Karim Ko Apki Zubaan Ya Aapki Zubaan Aasan Farmaya. Taake Is Se Ap Basharat Aur Dar Logo Ko Sunaye Is Se Malum Hua Ke Quraan Karim Boht Mushkil Aur Dushwar Hai, Kaha Rab Ka Kalam Aur Kaha Insaan Zaif Ul Bayan Magar Is Quraan Ko Zubaan E Musatafa ﷺ Par Aasan Farmaya Jo Pahad Se Bhi Jayda Bhi Himatwali Hai Ke Isko Bardast Farmaya.

Ruh Ul Bayan Ne Is Ayat Me Farmaya Ke Quraan Karim Sifat E ILLAHI Qadim Aur Gair Matnahi Hai. Isko Humare Alfaaz Ghair Nahi Sakte, Kyon Ke Yeh Alfaaz Haadis Aur Matnahi Hai Lekin Qalb E Paak Aur Zubaan E Mubarak E Musatafa ﷺ Ko Quadrat E ILLAHI Ne Yeh Quwat Ata Farmai Ke Isko Kama Haq Jaan Lia.

Is Se Ek Masla Yeh Bhi Malum Hua Ke Jo Log Kahte Hai Ke Quraan Bilkul Aasan Aur Mukmal Kitab Hai Ab Iske Hote Hue Hadees Ki Kya Zaroorat Hai Mehaj Dhoke Me Hai, Beshak Quraan Aasan Hai Magar Har Zubaan Ke Liye Nahi Balke Zubaan E Mustafa ﷺ Ke Liye Ua Unke Liye Jo Is Bargah Se Faiz Hasil Kare Aur Beshak Quraan Mukmal Kitaab Hai. Magar Is Mukmal Me Se Kuch Hasil Karne Ke Liye Aur Moti Nikalne Ke Liye Kisi Mukmal Hi Zaat Ki Zaroorat Hai. Dariyah Se Moti Nikalna Har Kas Wa Nakas Ka Kaam Nahi Hai. Dusra Yeh Masla Bhi Malum Hua Ke Quraan Ka Wahi Matlb Aur Wahi Pardhna Durusat Samja Jayega Jo Huzur ﷺ Se Manqul Ho Jo Koi Kisi Ayat Ki Esi Tafsir Kare Jo Tafsir E Musatafa ﷺ Ke Khilaf Hai Ya Esi Qiraat Ikhtiyar Kare Jo Aa Hazrat ﷺ Se Sabit Nahi Wo Batil Wa Mardud Hai

Mashlan Khatmunabiyin Ke Maani Huzur ﷺ Ne Farmaye La Nabiyyi Badi Humare Bad Koi Nabi Nahi. Hum Sab Se Akhri

Nabi Hai. Ab Jo Shakhs Is Maani Ko Khayal Awam Bataye Aur Is Ke Maani Kare Nabi Balzat Ya Asal Nabi Aur Huzur ﷺ Ke Bad Kisi Naye Nabi Ka Aana Jaiz Ya Ke Mumkin Maane Wo Murtad Hai (Arbi Scan Me) Huruf Ka Ada Karna Un Ke Makharij Tariqa Tilawat Wahi Hona Lazim Hai Jo Sahib E Quraan Se Sabit Ho. ﷺ.

Is Ayat Ka Yeh Matlb Bhi Ho Sakta Hai Ke Aey Pyare Mehboob Humne Is Quraan Ko Aapki Zubaan Ki Barkat Se Aasan Kar Dia Yaani (Arbi Scan Me) Me Rab Sab Sabab Ke Liye Hai. Yaani Agar Yeh Quraan Apki Zubaan Mubaarak Se Ada Na Hota, To Kisiki Kya Mjaaal Thi Ke Is Tak Pohch Jata, Kyon Ke Yeh Quraan Usi Luh E Mehfooz Me Tha, Jaha Kisi Insaan Ka Waham Wa Gumaan Bhi Nahi Pohch Sakta. Aapki Paak Zubaan Ne Is Chhupe Khazane Ko Khalq Tak Pohchaya Agar Aap Ka Wasta Darmiyaan Me Na Hota, To Makhluq Ka Taluq Khaliq Se Qayam Hi Na Hota, Balke Huzur Ki Zubaan Ne Quraan Ko Quraan Bana Dia. Laud Speaker Ke Do Rukh Hote Hai Ek Bolne Wale Ki Taraf Yaani Microfone Aur Dusra Rukh Saamaeen Ki Taraf Yaani Point. Is Tarah Wo Bolne Wale Ka Kaam Sama'ain Tak Pohchata Hai. Ese Hi Aqa E Do Jaha ﷺ Ke Dil Wa Dimaag Ka Rukh Makhluq Ki Taraf Hai. Is Tarah Rab Ka Kalaam Hum Tak Pohchate Hai. Khayal Rahe Ke Quraani Alfaaz Ka Nuzul Kan Sharik Par Hua Iske Mazamin Ka Nuzul Dimag Sharif Par Aur Israr Ka Nuzul Qalb Mubarak Par, Jaise Mila Huzur Se Mila.

AAYAT

طه ﴿١﴾
مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾

Roman Urdu Tarjmuah

Aey Mehboob Humne Tum Par Yeh Quraan Isliye Na Utara
Ke Tum Mushqat Me Pado.

Surah Ta'ha Ayat 1,2

Yeh Ayat E Karima Bhi Huzur Aqdas ﷺ Ki Naat Sharif Hai
Aur Is Me Parwardigaar E Alam Ke Mehboob ﷺ Par Intehai
Karam Ka Izhar Hai.

Is Ayat Ke Shaan E Nuzul Me Mufsarin Ke Do Qaul Hai
Awalan To Yeh Ke Huzur ﷺ Ibadat E ILLAHI Me Boht H
Mushqat Bardasat Farmate They. Yaha Tak Ke Rat Ke Qayaam
Ki Wajh Se Mubarak Pao Par Waram Aa Jata, Aur Unse Khun
Jaari Ho Jata Tha. Rab Tabarak Wa Ta'la Ko Apne Mehboob
ﷺ Ka Is Qadar Mushqat Farmana Manzur Na Hua Aur Farmaya
Gaya. Aey Mehboob Yeh Quraan Aap Par Isliye Na Utara Gaya
Ke Aap Mushqat Me Pardh Jaye.

Dusra Qaul Yeh Hai Ke Huzur ﷺ Ki Dili Khawaish Mubarak
Yeh Thi Ke Koi Bhi ALLAH Ka Banda ALLAH Ki Rah Se
Gumrah Na Rahe. To Kufaar Ke Kufr Par Adne Se Aap Ke Dil
Mubarak Ko Sadma Pohchata Tha. Ispar Yeh Ayat E Karima
Nazil Hui Aur Farmaya Gaya Ke Aap Ke Zima Sirf Tablig E
Ahkam Hai, Wo Aapne Puri Farma Di, Agar Yeh Badnasib Is
Se Fayda Na Uthaye, To Mehboob Tum Kyon Ranj Ki Mushqat
Me Padte Ho.

Is Ayat Me Do Tarah Se Naat Sharif Zahir Ho Rahi Hao. Ek To Kalma Taha Se Aur Ek Baaqi Ayat Se Ta'ha Baz Ke Nazdik Mutshabihat Me Se Hai (Ruh Ul Bayaan

Aur Baaz Ulma Farmate Hai Ke Yeh Huzur ﷺ Ka Ism E Mubaarak Hai Aur Baaz Farmate Hai Ke Yeh Laqab Paak Mustafa ﷺ Hai. Baz Ne Kaha Ke Is Surat Ka Naam Hai Aur Baaz Ne Kaha Ke Yeh Quraan Ka Naam Hai

(Ruh Ul Bayan Wa Madarij

Baaz Ne Kaha Yeh Rab Ta'la Ka Naam Hai Magar Tarjih Is Ko Hai Ke To Mutshabihat Se Hai Ya Huzur ﷺ Ka Laqab Hai.

Is Se Murad Kya Hai ? Aur Agar Huzur ﷺ Ka Laqab Hai To Is Me Kon Kon Se Aausaf Ki Taraf Ishara Hai. Isme Boht Se Qaul Hai. Ek Yeh Ke Ta Se Murad Taalib Shafa'at Aur Ha Se Murad Hai Hadi Bashar, Yaani Aey Safih Aur Hadi Gumraha. Dusra Aey Tahir Aur Hadi Yani Gunaho Se Paak Aur Rab Ki Taraf Se Logo Ke Hadi, Ya Ke Aey Tuba Aur Hadiyah Ke Mukhtar , Ta'ha Jannat Hawiya Jahannum Ya Aey Taiba Aur Makka Mukrama Ko Apne Qadam Se Sharf Bakhshane Wale Yaani Imaam Ul Harmain, Ya Aey Zaat Jis Par Busaat Nabuwat Lapyat Gaya Yaani Khatum Ul Nabiyyin. Ya Aey 14vi Raat Ke Chand. Isliye Ke Ta Ke Ada 9 Hai. Aur Ha Ke 5 , 9 Aur 5 +14 Yani Aey Mukmal Chand Si Shakal Wale, Aur Yeh Tashbiyah Bhi Faqat Samjane Ke Liye Hai, Warna Chand Ko Nalain Paak Se Bhi Kya Nisbat Chand Gatne Badne Wala Huzur Humesha Tarqi Me , Chand Ko Garhan Lagta Hai, Chand Apni Roshani Me Suraj Ka Mohtaaj , Chaand Rat Me Noorani , Din Me Aftaab Ke Samne Benoor, Yaha Mu'amla Bilkul Bar Akas Hai.

Aagey Ki Aayat Se Is Karam E Khuda Wandi Ka Pata Lagta Hai, Jo Mehboob ﷺ Par Hai Dunia Me Har Shakhs Ko Ibaadat Karne Ki Taakid Hai, Na Karne Par Dhamki, Lekin Huzur ﷺ Hi Ki Wo Zaat E Giraami Hai Ke Hukm Ho Raha Hai Ke Tumko Apni Ibaadat Aur Itni Mushqat Nahi Chaiye. Bila Tashbiyah Yun Samjo Ke Ek Ustad Tamaam Talba Se Mehnat Karne Ki Takid Karta Hai. Magar Ek Shagird Ko Bar Bar Farmata Hai Ke Mehnat Na Karo Is Se Jaha Ustad Ki Meharbaani Ka Pata Chalta Hai Us Shagird Par Waha Shagird Ki Mehnat Aur Sa'adat Mandi Bhi Malum Hoti Hai Ke Ustad Ka Itna Matih Aur Farmabardar Hai Ke Ustad Bajaye Farma Bardaari Ka Hukm Dene Ke Aur Mehnat Kam Karne Ko Faramata Hai Huzur ﷺ Rab Ki Ita'at Me Is Qadr Mushgul Ke Rab Ta'la Mehnat Kam Karne Ka Huk Faramta Hai ﷺ.

AAYAT

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾

Urdu Tarjumah :

Aur Humne Tumhe Na Bheja Magar Sare Jahano Ke Liye Rehmat Bana Kar.

Is Ayat Karima Ne Huzur ﷺ Ki Naat Ke Wo Phool Khilaye Jis Se Dimag Imaan Mut'ar Ho Gaya, Huzur ﷺ Ko Rab Ne Beshumar Sifaat Ata Farmaye Hai. Un Me Se Ek Sifat Hai Rehamtullilalamin Hai Is Khass Sifat Ka Is Ayat Me Zikr Hai. Lekin Yeh Ayat Ke Tariqa Bayan Aur Tarz Ada Ko Gaur Karo Ke Kis Tarah Huzur ﷺ Ki Rehmat Ki Wusa'at Ko Zahir Kia.

Uaja Char Tarah Behas Hai Awalan Yeh Ke Kon Rehmat Hai Kis Par Rahmat Kab Se Rehmat Hai Aur Kab Tak Rehmat Hai.

1 Kon Rehmat Hai ? Is Ko Bayan Farmaya Tamaam Jahano Ke Liye Rehmat Hona Huzur ﷺ Ki Hi Sifat Hai. Kisi Ko Yeh Darja Inayat Na Hua. Hazrat Isa Allaysallam Ke Liye Farmaya Hazrat Isa Allaysallam Humari Taraf Se Rehmat Hai, Magar Kab Tak Aur Kis Ke Liye Rehmat Hai Iska Zikr Na Farmaya Gaya. Aur Ambiyah E Kiram Ke Liye Farmaya Gaya Hum Us Waqt Tak Kisi Mulk Wa Qaum Par Ajaab Nahi Bhejte Jab Tak Uski Taraf Kisi Khabar Dene Wale Rasool Allaysalam Ko Na Bhej Dete.

Is Se Malum Hua Ke Digar Ambyah E Kiram Mominin Ke Liye Rehmat Hote They Aur Unki Nafarmani Gazab E ILLAHI Ka Bais Hote They. Dekh Lo Qaum Firon , Qaum Hazrat Lut Wagera Ka Kya Hashr Hua Aur Qaum Hazrat Nuh Kis Tarh Garq Hui. Magar Mehboob Allaysallam Ke Liye Farmaya Gaya. ALLAH Ta'la Unko Ajaa Na Degam Halake Aap Un Me Hai Garz Ke Is Qadr Waish Rehmat Huzur ﷺ Hi Hai.

2

Kis Qadr Rehmat, Isko Lil Alamin Ne Bayan Farmaya, Rab Ki Sifat Hai Rab Ul Alamin Aur Huzur ﷺ Ki Sifat Hai Rehmatul Lil Alamin Yaani Jis Ka Khuda E Paak Rab Hia Uske Huzur ﷺ Rehmat Hai Balke Yun Kaho Ke Rabubiyat ILLAHI Ka Jis Kisi Ko Faiz Pohchta Wo Rehmat E Mustafa Ke Sadqe Se Allaysallato Sallam.

Alam Kahte Hai ALLAH Ke Ma Sawa Ko. Ab Is Me Boht Si Qisme Hai Alam E Imkaan, Alam Amr, Alam E Anwar, Alam E Ajsam, Alam Malaika Wagera Phir Alam Ajsam Me Alam E

Insaan , Alam Haiwanat, Alam Nabataat, Alam E Jamadat. Is Alamin Ke Kalme Se Malum Hua Ke Huzur ﷺ Har Alam Ke Liye Rehmat Hai, Malaika Ke Liye Bhi Jannat Ke Liye Bhi Insaano Ke Liye Bhi Aur Janwaro Ke Liye Bhi, Kafiro Ke Liye Bhi Musalmano Ke Liye Bhi.

Ruh Ul Bayaan Ne Isi Aayat Ke Ma Tahat Ek Hadees Naqal Farmai Ke Ek Bar Huzur ﷺ Ne Hazrat Jibrail Se Pucha Ke Aeyu Jibrail Hum To Rehamtul Lil Alamin Hai. Aur Tum Bhi Alam Me Ho To Batao Tumko Hum Se Kya Rahmat Mili ? Arz Kia Ya Habibullah ! Ab Tak Mujhe Apne Anjaamkar Ki Khabar Na Thi. Kharab Ho Ya Acha (Akhir Haroot Maroot Aur Iblis Ka Anjam Jibrail Dekh Hi Chuke They) Lekin Apki Wajh Se Mujhko Aman Mil Gaya, Aur Mujhe Itminaan Ho Gaya. Kyon Ke Rab Ne Mere Bare Me Quraan Me Farma Dia Arbi Scan Me. Phir Ambiyah, Mursalin, Malaika Muqrabin Ko Bhi Huzur ﷺ Se Rehmat Mili. Kufaar Ko Bhi Har Tarah Se Rehmat Mili. Huzur ﷺ Se Pehle Dunia Me Ajaab E ILLAHI Ate They Ab Wo Band Hue. Dunia Me Gunaho Par Ruswai Hoti Thi Mauquf Hoti, Qayamat Me Bhi Maqaam E Meshar Se Najaat Dilana Aur Hisaab Shuru Karna Huzur Hi Ke Dum Se Hoga. Abu Lahab Ko Do Shamba Ke Din Ajaab Me Kami Hui. Huzur Ki Wiladat Ki Khushi Ki Wajh Se Abu Talib Par Ajab Me Kami Hui Huzur Ki Barkat Se, Sharah Qasida Burda Kharputi Me Hai Ke Huzur ﷺ Ki Shafa'at 7 Tarah Hogi. Tin Se Kufaar Bhi Fayda Uthayege Aur 4 Qism Ki Shafa'at Sir Musalmano Ke Liye Hai Baaz Gunahgaro Ke Liye Aur Baz Naiko Ke Liye.

3 Kab Se Huzur ﷺ Rehmat Hai. Is Ko Bhi Alamin Ne Bayan Kar Dia. Yaani Jab Se Alam Hia Huzur ﷺ Rehmat Hai. Jab Se Rab Ki Rabubiyat Ka Zahoor Hai Huzur ﷺ Ki Rehmat Ki Jalwagari Hui. Awalan To Alam Ka Zahoor Me Ana Huzur ﷺ Ke Tufail, Phir Abul Bashar Hazrat Adam Allaysallam Ko

Tamaam Aijaz Wa Ikraam Milna Huzur ﷺ Ke Tufail, Phir Unki Khata Ka Mauf Hona Huzur ﷺ Ki Barkat Se Phir Hazrat Nuh Ki Kashti Kunare Par Lagna Huzur ﷺ Ki Barkat Se. Dekho Humari Bahs Arbi Scan Me Hazrat Ibrahim Allaysallam Par Naar Ka Gulzar Hona Aur Hazrat Ismail Ka Fidiya Dunba Ana Huzur ﷺ Ke Tufail.

4 Huzur ﷺ Kab Tak Rehmat Hai ? Isko Bhi Alamin Ne Hi Bayan Farmaya Ke Jab Tak Alam Hai, Tab Tak Rehmat E Musatafa Hai. (ﷺ) Yani Is Jahan Me Huzur Ki Rahmat Qayamat Me , Mijzaan Par, Hauz E Kaushar Par, Jannat Me Aur Gunahgar Musalmano Par Jahannum Me Garz Ke Har Jagah Unhi Ki Rehmat Hai Is Ki Tahqeeq Hum Hadees Shafa'at Me Kar Chuke Hai. Ruh Ul Bayan Me Isi Ayat Ke Ma Tahat Hai Ke Huzur ﷺ Ne Farmaya. Humari Zindagi Bhi Tumhare Liye Behtar Hai Aur Humari Wafaat Bhi Sahaba Ne Arz Kia Yaa Habibullah Zindgi Paak To Zahir Hia Ke Behtar Hai, Wafaat Sharif Kis Tarah Behtar Hai ? Farmaya Ke Humari Qabar E Anwar Me Har Jumuah Aur Do Shamba Ko Tumhare Amal Paish Hote Rahege Naik Amaal Ko Dekh Kar To Hum Rab Ka Shukar Karege Aur Bure Amal Dekh Kar Tumhare Liye Dua E Magfirat Karege.

Latifa : Is Ayat Me To Farmaya Gaya Ke Rehmatul Lil Alamin Aur Dusri Jagah Irshad Hua Ke Arbi Scan Me Yani Musalmano Par Rauf O Rahim Hai. In Dono Ayato Me Mutabaqat Kaisi Ho ? Wajh Yeh Hai Ke Rahmat Ama Yani Rizq Ka Huzur Ke Tufail Se Milna Ya Zamin Wa Hawa Aur Dhoop Ka Milna Duniawi Aish O Aram Hasil Hona, Qayamat Me Maidan E Mehshr Se Najaat Milna Wagera To Aam Makhluq Ko Hasil Hai Lekin Rehmat Khaas Dunia Me Aur Akhirat Me Mashlan Imaan Ka Milna, Gunah Ka Muaf Hona Aur Jaat Ki Taraqi, Bargah E ILLAHI Me Maqbuliyat Ka Hasil Hona, Meraaj Me

Bhi To Khass Musalmano Ka Tazkira Hona, Rato Ko Jaag Jaag Kar Magifirat Ki Duayein Farmana, Qayamat Me Darjaat Ki Bulandi Karana, Yeh Sirf Musalmano Ke Liye Hai. Jaise Bila Tashbiyah Rab Ta'la Ki Sifat Hai Rehmaan Yani Dunia Me Sab Par Reham Farmane Wala. Aur Dusri Sifat Hai Rahim Yaani Akhirat Me Ahl E Imaan Par Raham Farmane Wala, Rab Ki Sifat Rahim Ka Zahoor Sirf Musalmaano Ke Liye Hai Aur Rehmat Sab Ke Liye.

Tambiyah : Baaz Log Kahte Hai Ke Jab Huzur ﷺ Sab Ke Liye Dunia Me Rehmat Hai To Kufaar Se Jihaad Kyon Farmaya ? To Qatal Kyon Karaya ? Jawab Yeh Hai Ke Rehmat Ke Maana Yeh Nahi Hai Ke Sab Ko Dhoodh Hi Pilaya Jaye. Saanp Ko Mar Dalna Aur Jism Ke Kharab Aur Gile Hue Auju Ko Kant Dalna, Fasd Khol Ke Khun Fasid Nikaal Dena Bhi Aain Rehmat Hai. Isi Tarah Hukumat Ka Charo Aur Dakuo Ko Saza Dena ,, Mulk Ko Un Se Mehfuz Rakhna Ain Hikmat Aur Rehmat Hai. Isi Tarah Kufaar Ke Galba Ko Tord Dena Ur Kalma E ILLAHI Ka Buland Karna Bandagaan E Khuda Par Rehmat Hai. Bila Shubha Parwargidar E Alam Rehmaan Wa Rahim Hai, Magar Phir Kisi Ko Garib Rakhta Hai Kisi Ko Maldaar Kisi Ko Alim , Kisi Ko Be Ilm, To Yeh Tamam Intzaam Hikmat Wa Masalat Se Hai Khilaf E Rehmat Nahi.

AAYAT

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ ط الْبُصْبَاحُ فِي زُجَاجَةٍ

Roman Urdu Tarjumah :

ALLAH Noor Hai Aasmano Aur Zamin Ka Iske Noor Ki Mishaal Esi Hai Jaise Ke Ek Taaq Ke Isme Chiraag Hai, Wo Chiraag Ek Faanus Me Hai.

Surah Noor Ayat 35

Yeh Ayat Karima Bhi Huzur ﷺ Ki Naat Hai Awalan Irshad Hua Ke ALLAH Ta'la Asmano Aur Zamin Ka Noor Hai Noor Khuda E Paak Ke Naamo Me Se Ek Naam Hai. Iske Mane Hai Roshan Framane Wala, To Ma'ine Hue Ke ALLAH Ta'la Asmano Aur Zamin Ko Roshan Farmane Wala Hai. Ab Roshan Farmane Ki Tin Suratein Hai Ek To Yeh Ke Unko Adam Se Wajud Me Laane Wala Hai, Kyon Ke Adam Tariki Hai Aur Wajudd Noor Yani Un Sab Ka Khaliq Hai Ya Yeh Ke Un Sab Ko Taaro Aur Chand Aur Suraj Se Roshan Farmane Wala Hai, Ya Yeh Ke Un Sab Me Noor E Muhammad Mustafa ﷺ Se Roshani Phaiane Wala Hai. Jaise Ke Dusri Ayt Me Irshad Hau Arbi Scan Me

Is Ayat Me Huzur ﷺ Ko Noor Farmay Gaya
(Ruh Ul Bayaan Yhi Ayat)

Jis Tarah Ke Asman Is Ayat Me Usne Chand Sitare Aur Suraj Wagera Paida Farmaye. Isi Tarah Zamin Me Ambiyah Mursalin Phir Ulma Mashaikh Ka Noor Phailaya, To Asman Ko Aur Chizo Se Munwar Karne Wala Aur Zamin Ko Aur

Chizo Se Usi Ma'ani Par Yeh Juz Ayat Bhi Naat E Rasool ﷺ Hai.

Arbi Scan Me Jo Kalma E Noor Ayat Usme Mufsin Ke Chand Qaul Hai. Ek To Yeh Ke Noorullah Ka Noor Us Se Muraad Ahle Imaan Ka Imaan Hai Aur (Arbi Scan Me) Se Murad Mominin Ka Sina Aur Misbah Se Murad Ahle Imaan Ka Dil Wagera. Dusra Yeh Ke Arbi Scan Me Se Murad Huzur ﷺ Hai (Ruh Ul Bayan Aur Madrij Ul Nabuwat)

Ab Yeh Sari Ayat Huzur ﷺ Ki Naat Sharif Hai, Imaan Mehboob E Noor, Aur Arbi Scan Me Yani Taaq Wo Sina Bekina Mehboob ﷺ Aur Mishabh Yani Chiraag Qalb E Pak E Mehboob ﷺ Hai. Ruh Ul Bayan Me Farmaya Ke Noor To Huzur ﷺ Aur Mishkwat Yani Taaq Hazrat Adam Allaysallam Aur Jajaaj Yani Fanus Hazrat Nuh Aur Zaitun Yani Raigan Ibrahim Allaysallam Hai Ke Na Wo Sharqi Hai Na Garbi Yani Na Wo Yahudi Hai Aur Na Nasrani Aur Bhi Is Ayat Ki Boht Si Taujihin Ki Gayi Hai. Is Se Itna Malum Hua Ke Agar Noor E Illahi Hasil Karna Hai To Qalb E Paak E Musatafa ﷺ Me Dhondho Aur Qalb E Musatafa ﷺ Ka Noor Na Milega. Magar Bawasta Ulma E Ummat Aur Aauliyah E Milat Ke, To Noor E ILLAHI Muhammad Ur Rasoolallah ﷺ Hai Aur Is Noor Ka Chirag Aur Taq Sina Aur Aauliyah Wa Ulma Hai Jo Un Sailo Se Mehroom Hai Wo Noor E ILLAHI Se Mehroom.

Yeh Bhi Malum Hua Ke Koi Noor E Mustafa ﷺ Ko Bhuja Nahi Sakta Ke Us Noor Ki Chand Tarah Hifazat Farmai Gayi Hai. Wo Fanus Taaq Me Mefuz Hai , Jaise Duniawi Chamni Noor E Shmah Ko Hawa Se Mehruz Rakhti Hai. Karkhana E ILLAHI Ka Jajaaja Bhi Is Noor Ki Puri Hifazat Farmayega Isko Dusri Ayt Me Yun Bayan Farmaya. Arbi Scan Me Dekhe.

AAYAT

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Roman Urdu Tarjmuah :

Rasool Ke Pukaarne Ko Aapas Me Esa Na Thherao Ke Tum Ek Dusre Ko Pukaarte Ho.

Surah Noor Ayat 63

Yeh Aayat E Karima Bhi Huzur ﷺ Ki Naat Hai, Isme Sahaba E Kiram Ko Balke Qayamat Tak Musalmaano Ko Bargah E Musatafa ﷺ Ka Adab Sikhaya Gaya Hai. Is Se Chand Tarah Naat E Paak Sabit Hoti Hai. Awalan To Yeh Ke Parwardigaar E Aalam Ne Khudam Bargah Ko Apne Mehboob Allaysallam Ke Saamane Batchit Aur Arz Maroz Karne Ka Bhi Adab Sikhaya. Dusri Is Tarah Ke Farmaya Ke Unki Shaan Tumhare Aam Musalmano Ki Tarah Nahi Hai Jis Tarah Chaho Pukaar Lo, Balke Yeh Bargah Aur Hai Yaha Ke Adab Bhi Aur.

Is Ayat Ke Do Ma'ine Hai Rasool Ko Pukarna Ya Rasool Allaysallam Ka Pukarna

(Ruh Ul Bayaan)

Pehle Taujiya Par To Yeh Ma'ani Hue Ke Rasool Allaysallam Ko Is Tarh Na Pukaaro. Jis Tarah Ek Dusre Ko Pukaarte Ho Is Se Sabit Hua Ke Ya Muhammad Ya Ahmad Ya Ibne Abdullah Ya Ke Aey Bhai, Aey Baap Wagera Khitaab Se Pukaarna Haram Hai, Balke Ya Rasoolallah, Yaa Habibullah, Ya Shafih Ul Muznbiyin Wagera Alqaab Se Pukaro.

Is Se Yeh Bhi Malum Hua Ke Huzur ﷺ Ko Har Jagah Se Har Waqt Pukarna Jaiz Hai. Magar Zaroori Hai Ke Ache Alqaab Se Pukara Jaye. Shayar Log Zaroorat E Shaiyari Ki Wajh Se Muhammad Likh Dete Hai Magar Padne Wale Ko Chaiye ﷺ Kah Lia Kare.

Dusra Ma'ani Yeh Hui Ke Rasool Allaysallam Ka Pukarna Esa Na Samjo Jaisa Ek Dusre Ka Pukarna Hota Hai Ke Chahe To Is Ka Pukaarna Suna Aur Chahe To Na Suna Balkke Unke Pukarne Par Fauran Hazir Ho Jai Is Ki Tahqeeq Hum Aage Kar Chuke Hai. Arbi Scan Me Dekhe.

Tisra Yeh Maa'ni Yeh Bhi Ho Sakte Hai Ke Huzur ﷺ Ki Dua Ko Jo Ke Wo Bargah E ILLAHI Me Karte Hai. Esa Na Samjo Jaise Ke Tum Aapas Me Ek Dusre Se Ist'ada Karte Ho Ke Khawa Qabul Ho Ya Na Ho Balke Unki Dua Humari Bargah Me Qabul Hoti Hai Unki Jumbis Lab Kun Ki Kunji Hai Isiliye Agar Ambiyah E Kiram Koi Dua Esi Karna Chahe Jo Mashiyat E ILLAHI Ke Khilaf Hai To Unko Dua Se Rok Dia Jata Hai. Yeh Nahi Hota Ke Dua Kare Aur Namanzur Ho Aur Dua Se Rokne Me Unki Intehai Azmat Ka Izhar Hota Hai Yeh Matlab Hota Hai Ke Chunke Apki Bat Khali Jaye Yeh Humko Manzur Nahi Aur Humare Irade Ke Khilaaf Ho Yeh Mumkin Nahi Lehaja Aap Is Bare Me Dua Na Kare.

Hazrat Ibrahim Allaysallam Ne Qaum E Lut Ke Bare Me Sifarish Karna Chahi To Farma Dia Gaya Aey Ibrahim ! Is Dua Se Airaz Farmaye.

Ahadees Mutala Karne Walo Ko Malum Hai Ke Huzur ﷺ Ne Jis Ko Jis Waqt Jo Dua E Di Wahi Qabul Hui.

Is Qism Ke Boht Se Waqiat Bayan Kiye Jaa Sakte Hai Magar Bataur Ikhtiyar Ek Do Arz Karta Ho, Madarij Me Ek Fasal Bandhi Ke Huzur ﷺ Ki Dua Se Kitne Murde Zinda Hue Unme Hazrat Jabir Ke Ladko Ka Bhi Zikr Kia. Isi Tarah Hazrat Ummar Ahmad Kharpoti Shareh Qasidah Burda Ne.

Ki Bahs Me Bhi Yeh Waqiah Naqal Kia Ke Hazrat Jabir Radiallahu Ta'la Anho Ne Huzur Anwar ﷺ Ki Dawat Ki Khane Ki Tayari Unki Biwi Kar Rahi Thi Ke Unke Ek Ladke Ne Dusre Ko Zibah Kar Dia. Kyon Ke Walid Ko Zibah Karte Dekha Tha, Ladkpan Ka Zamana Tha, Is Zibah Ki Naqal Ki Aur Apne Bhai Ko Zibah Kar Dia. Phr Walida Ke Khauf Se Uper Chad Par Bhag Gaya, Magar Waha Se Jo Pao Phaila Niche Gir Kar Inteqaaal Kar Gaya. Sabir Ma Ne Dawat Ki Wajh Se Dono Lasho Ko Chhupa Dia Aur Khana Tayaar Kar Lia. Huzur ﷺ Khana Mula-hija Farmane Ke Liye Dastarkhawan Par Tashrif Farma Hue, Hazrat Jabir Se Farmaya, Bacho Ko Bulao Hum Unke Sath Khana Khayege. Tab Is Paak Bibi Ne Sara Majra Arz Kia, Un Bacho Ki Lasho Ko Chhupa Kar Lai, Bache Zinda Hue Aur Khane Me Sharik Hue.

Ek Bar Qaht Salih Waqeh Hui. Jumuah Ka Khutba Huzur ﷺ Irshaad Farma Rahe Hai, Ke Ek Sahabi Ne Arz Kia. Huzur Barish Nahi Hoti, Isi Haal Me Dua Ke Liye Mehboob Ke Hath Uth Gaye ALLAH Jaane Wo Hath They Ya Ke Yadullah Ka Mujahiratam Udhar Hath Uthe, Udhar Aan Ki Aan Me Badal Bhi Aa Gaya. Aur Barish Bhi Shuru Ho Gayi. Yaha Tak Ke Khutba Ki Halat Me Masjid Ki Chhat Tapki Aur Chehra Anwar Paar Barish Ka Paani Bahne Laga Jab Namaz Se Farig Hue To Madina Paak Ki Har Gali Kuche Me Paani Hi Paani Tha.

Log Ghar Jaane Ke Liye Dushwari Mehsoos Karte They. Dusare Jumuah Tak Barish Musalsal Hoti Rahi Jab Dusre Jumuah Ke Khutba Ke Liye Mehboob Allaysallam Ne Mimbar Par Qayaam Farmaya To Unhi Sahabi Ne Ya Kisi Dusre Sahab Ne Arz Kia Ke Raste Band Ho Gaye , Makaanat Gir Rahe Hai, Barish Boht Jayda Ho Chuki, Tab Arz Farmaya Aey ALLAH Ab Humare Aas Pass Barish Ho, Hum Par Na Ho Yeh Farma Kar Jo Ungli Ka Ishara Badal Ki Taraf Kia To Makka Muazmah Me Is Ishara Angushat Se Chaand Chra Tha, Yah Badal Phard Dia, Jis Taraf Ungli Gumai Udhar Hi Badal Phat Gaya.



Jisko Umar Ki Dua Di Uski Umar Me Barkat Hui, Kisi Ko Maal Ki Kisi Ko Aulad Ki Kisi Ko Ilm Ki Dua Ki, Kisi Ko Hakim Hone Ki, Jisko Jo Bana Dia, Wahi Ban Gaya.

Mishkaat Kitab Ul Imarat Baab Ul Amal Fi Ul Qaza Me Hazrat Ali Radiallahu Ta'la Anho Ki Riwayat Hai Ke Huzur ﷺ Ne Mujh Ko Yaman Ka Qazi Farmaya. Maine Arz Kia Yaa Rasoolallah Abhi Main Nau Umar Hu Aur Mujhe Qaza Ka Ilm Bhi Nahi Hai. Farmaya Ke ALLAH Tumhre Dil Wa Zuban Ko Hidayat De Jao. Farmate Hai Ke Is Dua Ki Barkat Se Mai Kisi Faisala Me Ruka Hi Nahi.

Agar Humko Apni Is Kitaab Ki Tawalat Ka Andesha Na Hota To Kuch Hazrat Ali Radiallahu Ta'la Anho Ke Faisle Nihayat Hi Dilchasp Naqal Karte Aur Aaj Tak Hazrat Ali Radiallahu Ta'la Anho Ka Ilm Aur Quza Kutub E Fiqah Me Naqal Hota Aa Rha Hai Akhir Yeh Ilm Kis Madsra Me Sikha. Aur Konsi Kitaab Pardhi. Yeh Sab Is Dua Ki Barkat Thi. ﷺ .

AAYAT

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

Roman Urdu Tarjumah

Badi Barkat Wala Hai Wo Jisne Utara Quraan Apne Bando Par Jo Saare Jahano Ka Dar Sunane Wala Hai.

Surah Furqaan Ayat 1

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naat Hai. Is Me Huzur ﷺ Ki Risalat Aama Ka Zikr Hai Pehle To Guzr Chuka Ke Huzur ﷺ Rehmatulil Alamin Hai Is Me Farmaya Gaya Ke Aap Arbi Scan Me. Yani Tamam Makhluq E ILLAHI Ke Rasool Hai, Is Alamin Me Malaika, Jin, Insaan, Haiwanat Aur Nibataat Garz Ke Arsh O Farshi Sab Hi Daakhil Hai. Koi Bhi Huzur ﷺ Ke Ummati Hone Se Kharij Nahi. Hazrat Nuh Allayallam Apne Zamana Me Sare Insano Ke Nabhi They, Magar Wo Umum Nabuwat Baqi Na Raha. Bad Me Mansukh Ho Gaya

Ruh Ul Bayaan

Nabuwat Aur Saltnat Me Lazum Nahi. Is Ayat Ki Tafsir Wo Hadees Hai Jisko Mishkaat Baab Ul Fazail Syed Ul Murslin Fasal Awal Me Bariwayat Muslim Naqal Farmaya Ke Huzur ﷺ Farmate Hai Arbi Scan Me Is Hadees Ki Sharha Mula Ali Qari Mirqaat Farmate Hai

Yaani Tamam Maujudat Ki Taraf Nabi Bana Kar Bheje Gaye.

Jin Ho Ya Insaan Farishtein Ho Ya Haiwanat Ya Jamadat Aur Uski Khub Tahqeeq Imaam Qustlani Ne Mawahib Ul Laduniyah Me Farmai.

Is Ayat Ne Bataya Ke Jis Ko Rabubiyat ILLAHI Se Hisa Mila Usko Nabuwat E Mustafai Me Panah Mili, ALLAH Har Makhluq Ka Khaliq Aur Rasool Allaysallam Har Makhluq Ke Nabi.

Tafsir Jalalain Wa Kabir Wa Ruh Ul Bayaan Ne Is Ummood Se Farishton Wagera Ko Alhida Kia Hai Wo Be Dalil Hai Aur Hadees Mazkur Ke Khilaaf Aur Akabir Umat Ne Is Takhsis Ko Bhi Rad Kar Dia.

Hazrat Adam Allaysallam Ki Abuwat(Baap Hona) Huzur ﷺ Ki Nabuwat Sab Ko Aam Hai Balke Abuwat Hazrat Adam Se Nabuwat E Mustafa ﷺ Jayda Aam Hia Ke Wo Sirf Insaano Ke Liye Hai Aur Huzur Ki Nabuwat Sab Ke Liye Hai.

Latifa

Baz Log Kahte Hai Ke Nabi To Uski Taarf Bheje Jate Hai Kin Par Ahkaam Taklifi Ate Hai Aur Janwaro Aur Aint Wagera Par Taklif Kaha. Isi Tarah Malaika Par Ahkaam Namaz Roza Wagera Hai Hi Kaha, Taake Huzur ﷺ Unke Nabi Ho Aur Daraana Ajaab Se Hota Hai, Aur Ajaab Jamadat Aur Malaika Ko Hai Hi Nahi. Jawaab Yeh Hai Ke Ahkaam E ILLAHI Sab Makhluq Ke Liye Hai. Magar Har Ek Jins Ke Liye Alhida Sab Ke Liye Yaksa Nahi.

Hadees Paak Me Ata Hai Ke Ba Roz Qayamat Be Sing Wale Janwar Ka Badla Sing Wale Janwar Se Dilawaya Jayega, Phr Unko Miti Bana Dia Jayega. Jis Se Malum Hua Ke Julm Karna

Janwaro Par Bhi Haram Hai, Warna Badala Kaisa Magar Unke Ahkaam Aur Ahkaam Aur Saza Ki Nauhiyat Aur Hai Un Par Namaz Roza Wagera Farz Nahi Isi Tarah Ke Apas Ke Muqdamas Qazi Ke Yaha Paish Na Hoge. Jin Ahkaam Ke Layaq Hai Wo Ada Karege.

Isi Tarah Ghas Darkhat Wagera Ibadat E ILLAHI Karte Hai. Arbi Scan Me

Malum Hua Ke Har Ghas Wa Darkhat Tasbih E Illahi Karte Hai. Isiliye Un Ki Barkat Se Mayat Ka Ajaab Qabar Me Kam Hota Hai. Isi Tarah Pathar Aur Pahado Me Bhi Ahasaas Hai Huzur ﷺ Farmate Hai Ke Ohad Hum Se Mohabbat Rakhta Hai Aur Hum Ohad Se Mohabbat Rakhte Hai, Hanaan Sutton Huzur ﷺ Ke Firaq Roye , Ohad Pahad Par Huzur ﷺ Mah Siqu E Akbar Wa Farooq Wa Ushmaan Radiallahu Ta'la Anhum Tashrif Le Gaye To Wo Hilne Laga.

Garz Sab Ko Ahsas Hai Aur Huzur ﷺ Ko Pehchante Hai Isi Tarah Jahannum Me Baz Pathar Bhi Jayege. Khawa Wo Pathar Parsat Logo Ko Dikhane Ke Liye Jaye Ya Saza Ke Liye Garz Ke Huzur ﷺ Sab Ke Liye Nabi Hai. Aur Har Ek Qaum Huzur ﷺ Se Apne Apne Mutliq Ahkam E Illahiyah Hasil Karti Hai. Jannat Ne Huzur ﷺ Ki Bait Ki Aur Arz Kia Ke Ya Habibullah Aap Apni Ummat Ko Manah Farma De Ke Hadi Aur Gobar Se Istanjah Na Kare. Kyon Ke Is Me Humara Rizq Hai.

Mishkaat Sharif

Isi Tarah Malaika Ko Bhi Huzur ﷺ Se Faiz Pohche Hum Kuch Tazkira Is Ka Rehamtulalil Alamin Me Kar Chuke Sabit Hua Ke Huzur ﷺ Sab Ke Nabi Hai Aur Har Makhluk Uski Haisiyat Ke Mutabiq Ahkaam Aur Sazaein Hai.

Nukta

Ayat Me Farmaya Gaya Daraane Wala Khushi Manane Wala Na Farmaya Kyon Ke Jannat Sirf Isano Ke Liye Hai, Naiko Kar Jin, Malaika Ya Janwar Ya Jamadat Jannat Me Na Jayege Balke Badkar Jin Saza Payege Aur Naikokar Jin Fana Kar Diye Jayege Yani Saza Se Bach Jayege

(Ruh Ul Bayan)

To Chuke Is Jagah Alamin Tha Lehaja Bashran Na Farmaya.

Faristein Bhi Jannat Me Hoge, Wo Intzaam Ya Khidmat Ahle Jannat Ke Liye Hoge. Na Ke Sawab Ke Liye Jaise Jahannum Me Faristein Ha Intzaam Ke Liye, Na Ke Ajaab Ke Liye, Jaise Ke Jail Khana Me Police Ke Admi Bhi Intzam Ke Liye Rahte Hai.

AAyat

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾
الَّذِي يَرُكَ حِينَ تَقُومُ ﴿٢١٨﴾
وَتَقْلُبُكَ فِي السُّجُودِ

Urdu Tarjumah

Aur Us Par Barosa Karo Jo Izzat Wala Aur Mehar Wala Hai
Jo Tumhe Dekhta Jab Tum Khade Hote Ho
Aur Namaziyon Me Tumhare Daure Ko
Al Sha'ara Ayat 217,218,219

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Jarbdast Naat Hai Aur Is Me Huzur Anwar ﷺ Ke Chand Aausaf Hamida Ka Zikr Farmaya Gaya Hai. Awal To Yeh Ke Aap Sirf Apne Rab Par Bharosa Farmadiye. Kyon Ke Tab Ta'la Apki Ek Ek Ada Ko Dekhta Hai Aghar Che Parwardigar E Alam Sab Ko Dekhta Hai. Magar Apne Mehboob Allaysallam Ko Farmata Hai Ke Aap Ke Khade Hone Aur Namaz Padhe Aur Daura Farmane Ko Nazar Me Rakhta Hai Malum Hua Ke Mehboob Allaysallam Ki Har Ada Pyari Hai Aur Yeh Nazar E Rehma Rab Ul Alamin Isko Dekhta Hai

حِينَ تَقُومُ

Me Mufsin Ke Chand Qaul Hai. Ek T O Yeh Ke Jab Aap Namaz E Tahjud Ke Liye Apni Khawaabgah Namaz Se Uthate Hai To Hum Apko Dekhte Hai Ya Jis Jagah Bhi Aur Jis Kam Ke Liye Aap Qayam Farmate Hai To Hum Apko Dekhte Hai.

Isi Tarah

وَتَقْلُبُكَ فِي السَّجْدَيْنِ

Me Chand Qaul Hai. Daura Karne Se Murad Kya Hai Aur Sajdin Se Kon Log Murad Hai ? Baz Mufsin Ne Kaha Huzur

وَتَقْلُبُكَ فِي السَّجْدَيْنِ

Bawaqt Tahjud Apne Sahaba Kiram Ke Ahwaal Dariyafat Farmane Ke Liye Madina Ke Kucha Me Daura Farmate They Ke Dekhein Humare Jaa Nishar Is Waqt Ko Kis Tarah Guzar Rahe Hai To Un Ke Gharo Se Tilawat E Quraan Aur Zikr E ILLAHI Ki Esi Awazein Ati Thi Jis Tarah Sehad Ki Makhiyon Ki Awazein Nihayat Umda Aur Dilkash

(Ruh Ul Bayaan)

To Is Me Is Daura Ki Taraf Ishara Hai Ke Aey Mehboob Tumhara Sahaba E Kiram Ke Halat Ki Talash Me Daura Farmana Hum Khub Dekhte Hai Yani Aap To Humare Zakirin Ko Dekhte Ho Aur Hum Aap Ke Dekhne Ko Dekhte Hai Baaz Ne Kaha Ke Tum Jo Namaz Padhne Ke Liye Khade Hote Aur Ruquh Sajda Karne Me Daur Karte Ho, Wo Hum Dekhte Hai, Baaz Ne Kaha Ke Rab Tumhari Gardishh E Chashm Ko Dekhta Hai Ke Aap Bahalat E Namaz Aage Piche Mulahija Faramte Hai Ke Hum Par Muqtadiyon Ke Ahwal Chhupe Nahi Rahte Yani Huzur ﷺ Ki Mubaarak Aankh Piche Bhi Isi Tarah Mulahija Farmati Hai Jis Tarh Ke Aage.

Hazrat Ibne Abbas Radiallahu Ta'la Anho Ne Farmaya Ke Yaha

سُجْدِينَ

Se Muraad Momin Hai Aur

تَقَلُّبُ

See Murad Naslan Bad Nasle, Huzur ﷺ Ka Paak Pith Aur Paak Pait Me Muntqil Ho Kar Aana

Ruh Ul Bayaan

Jis Se Malum Hua Ke Aap Ke Tamam Abad Wa Ajadaz Hazrat Adam Ta Hazrat Abdullah Wa Amina Khatun Tamaam Ke Tamaam Momin Hai Koi Bhi Mushrik Nahi Is Ki Puri Tahqeeq Age Ho Chuki. Pichli Posto Me Mulahija Kare.

AAyat

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّبْلِ ۖ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّبْلُ ادْخُلُوا مَسْكِنَكُمْ ۚ لَا يَحْطَبَنَّكُمْ
سُلَيْمَنُ وَجُنُودُهُ ۚ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾
فَتَبَسَّ ضَاحِكًا مِّنْ قَوْلِهَا

Roman Urdu Tarjumah

Yaha Tak Ke Jab Chutiyon Ke Naale Par Aaye Ek Chunti Boli Aey Chutiyon ! Apne Gharo Me Chali Jao. Tumko Kuchal Na Dale. Sulemaan Aur Unka Lashkar Bekhabri Me To (Hazrat Sulemaan) Is Bat Ko Sun Kar Muskura Kar Hanse.

Para 10 Surah Namal Ayat 18,19

Yeh Ayat E Karima Mah Apni Agli Pichli Ayat Ke Hazrat Suleman Allaysalam Ke Ek Safar Ka Waqiah Bayan Farma Rahi Hai Awalan Wo Waqiah Mukhtsar Tariqa Se Arz Karta Ho, Phir Us Se Uske Fayde Aur Ambiyah E Kiram Ki Azmat Phir Us Se Huzur ﷺ Ki Naat Paak Ki Jayegi.

In Sha ALLAH

Waqiah Yeh Hai Ke Ek Bar Hazrat Suleman Allaysallam Yaman Ki Taraf Rawana Hue Aur Aapka Tariqa Mubarak Yeh Tha Ke Jab Safar Farmate To Tamaam Jin Wa Ins Wa Haush Taur Ke Lashkaro Ko Apne Humrah Lete. Is Safar Me Bhi Tamam Makhlug E ILLAHI Ka Lashkar Aap Ke Humrah Tha. Chunache Ruh Ul Bayan Me Likha Hai Ke Yeh Lashkar Sarde Bara Hazrar Mil Marbh Zamin Me Tha, Is Me Insaan Jin Aur Wahshi Janwar Wagera Sab They. Isi Safar Ke Ashna Me

Sham Ke Ek Jungle Me Guzar Hua Jaha Ke Chutiyah Boht Thi, Yeh Chutiyah Jungle Me Phaili Hoti Thi, Is Lashkar Ko Dekh Kar Un Chutiyon Ke Sardar Ek Chuti Ne Jiska Naam Manzara Ya Takhiya Tha, Tamaam Chutiyon Se Kaha Ke Aey Chutiyon ! Fauran Apne Apne Gharo (Surakho) Me Ghus Jao, Esa Na Ho Tum Sab Ki Sab Hazrat Suleman Allaysallam Ke Lashkar Se Kuchal Jao Aur Unko Khabar Bhi Na Ho Jis Waqt Yeh Bat Is Chuti Ne Kahi To Hazrat Sulemaan Allaysallam Ke Lashkar Tin Mil Ke Fasla Par They Is Ki Is Mamuli Si Awaz Ko Sun Lia, Aur Uski Bat Bhi Samj Kar Uski Danai Par Tajub Farmate Hue Muskuraye Aur Khuda Ka Shukar Ada Kia, Muskurana To Uski Danai Par Tha Aur Shukr E ILLAHI Baja Lana Apne Us Mulk Aur Ilm Par Tha.

Is Ayat Ke Fayde Hasb E Zail Hai

1 Hazrat Suleman Allaysallam Ki Saltnat Aamma Ke Insan To Darkinar Magar Makhluqat Par Bhi Thi.

2 Aap Ka Ilm Ke Insani Uloom Se Bardh Kar Digar Haiwanat Ki Baat Bhi Samj Lete They.

3 Aap Ki Dur Se Sunane Ki Taqat Ke Chutiyon Ki Mamuli Awaz Tin Mil Ke Fasla Se Suni.

4 Aap Ka Zulm Se Masum Hona Ke Chutiyon Ko Bhi Yaqin Tha Ke Hazrat Sulemaan Allaysallam Apni Azmat Ki Wajh Se Unka Lashkar Ek Paigambar Ke Faiz Sohbat Ki Wajh Se Amadan Humko Na Kuchlege. Isiliye Usne Kaha وَهُمْ لَا يَشْعُرُونَ

5 Chuti Ka Hazrat Paigambar Sulemaan Allaysallam Ko Pehchan Lena Kyon Ke Chuti Par Hazrat Sulemaan Allaysallam Ki Ita'at Wajib Thi. Isiliye Hazrat Sulemaan Uske

Sultaan Thy Aur Riaya Par Apne Sultaan E Ila Ko Janana Zaroori Hai.

Yeh Saltnat Hazrat Sulemaan Ka Zikr Tha, Ab Mere Mehboob Sultano Ke Sultaan Shaho Ke Shenahshah Imaam Ul Qibaltin Nabi Ul Harmain Hazrat Muhammad Ur Rasoolallah ﷺ Ki Saltnat Ka Bhi Zikr Sun Lo.

Yeh To Hum Pehle Hi Zikr Kar Chuke Hai Ke Tamam Kamalat E Ambiyah Huzur ﷺ Me Jamah Hai, Mah Zayadti Ke Quraan Farmat Hai. Arbi Scan Me

Aur Saltnat E Hazrat Sulemaan Allaysallam Bhi Ek Kamaal Hai, Lehaja Zaroori Hai Ke Huzur ﷺ Ko Ata Ho Niz Tamam Ambiyah E Kiram Ke Maujizat Huzur ﷺ Ko Ata Hue. Lehaja Zaroori Hai Ke Huzur ﷺ Ki Khususiyat Qarar Paya Is Ka Zahoor Huzur ﷺ Se Aur Tariqa Se Hua, Maslan Bagair Baap Ke Hazrat Masih Paida Hue To Huzur ﷺ Se Aur Tariqa Hua, Maslan Bagair Mada Noor E ILLAHI Se Mustfiz Hue , Hazrat Musa Allaysallam Qalimullah Hue Taur Par, To Huzur ﷺ Mairaaaj Me Kalimullah Hue Hazrat Musa Allaysallam Ne Pathar Se Pani Nikala, Huzur ﷺ Ne Apni Ungliyon Se Paani Ke Faware Jari Farmaye.

Hazrat Isa Allaysallam Ne Murdo Ko Jaan Bakhshi To Huzur ﷺ Ne Bhi Murdo Ko Jaan Bakhshi Aur Bejaan Kankriyon Aur Patharo Aur Lakdiyon Se Bhi Apna Kalma Padwa Lia. Isi Tarah Agar Hazrat Sulemaan Allaysallam Ki Sari Zamin Ki Jandar Chizein Riaya Thi, To Huzur ﷺ Ki Sari Zamin Ki, Asmaani Ki Farsh Ki Aur Arsh Ki Jandar Aur Bejaan Chizein , Garz Ke Sari Makhluq ILLA Umamt Qarar Paayi Arbi Scan Me Iski Behas Guzar Chuki Aur Haqiqat To Yeh Hai Ke Sab Par Huzur ﷺ Ki Saltanat Hai Magar Isko Zahir Na Farmaya

Mishkat Me Hai Ke Huzur ﷺ Ne Farmaya Ke Aaj Rat Shaitaan Humare Pas Bahalat E Namaz Aya Humne Chaha Ke Isko Pakad Kar Bandh De, Agar Bandh Dete To Madina Ke Bache Is Se Khelte. Magar Hazrat Sulemaan Allaysallam Ki Dua Yad Aa Gayi Ke Unhone Arz Kia Tha Khudaya Mujhe Esa Mulk De Jo Kisi Ke Layaqq Na Ho, To Chordh Dia. Saf Malum Hua Ke Aap Ka Shaitan Par Qabza Hai, Magar Usko Zahir Na Farmate. Balke Isi Mishkat Me Hai Ke Hazrat Abu Huraira Radiallahu Ta'la Anho Zakat Ke Maal Muhafiz They. Shaitan Chori Karne Aya To Unhoe Usko Qaid Kar Dia. Na Choot Saka , Magar Unki Khudsha Karke Aftaab Duba Hua Lota, Chand Phat Gaya, Darkhato Ne Ita'at Ki, To Agar Sab Par Saltnat Nahi Hai To Yeh Ita'at Kyon Kar Rahe Hai.

Salaam Us Par Ke Jisne Bekaso Ki Dastgiri Ki

Salaam Us Par Ke Jisne Badshahi Me Faqiri Ki

Hazrat Sulemaan Allaysallam Janwaro Ki Boli Jante Hai, Magar Mehboob ﷺ Janwar To Dar Kinaar Patharo Aur Lakdiyon Ki Boli Jante Hai. Hirni Ne Aapse Shikayat Ki Ke Main Qaid Ho Gayi Ho.
Dekho Dalail Ul Khairat

Unt Ne Malik Ki Shikayat Ki Ke Mujhe Khana Kam Deta Hai Aur Kaam Jayda Lete Hai. Dekho Mishkat Sharif

Huzur Ne Farmay Ke Main Us Pathar Ko Pehchanta Ho Jo Mujhko Qalb Nauwat Salmat Karta Tha. Dekho Mishkat)

Satun Hanana Ne Aapke Firaag Me Giriya Farmaya.

Hazrat Sulemaan Allaysallam Ne Tin Mil Chutiyon Ki Awaz Sunli, Magar Is Kaan Ke Qurbaan Jisne Apni Walida Ke Pait Me Se Qalam Ke Lauh E Mehfuz Pat Chalne Ki Awaz Suni, Yeh Tamam Behas Hamari Kitab Ja Al Haq Me Dekho.

Hazrat Ummar Radiallahu Ta'la Anho Ne Hazrat Sariya Ko Madina Paak Se Pukara, Aur Nihawand Se Hazrat Sariyah Ne Yeh Awaz Sunli.

Hazrat Sariyah Ne Yeh Awaz Sunli. Hazrat Sulemaan Allaysallam Ko Chunti Ne Zulm Wa Sitam Se Masum Jana, Lekin Aqa E Do Jahan ﷺ Ko Har Makhlug Masum Janti Hai Aur Zalmo Ki Fariyad Lekar Hazir Bargah Hoti Hai. Jaise Ke Pehle Arz Kia Gaya Hai Ke Jungle Ke Hiran Unt Aur Lakdiya Aap Se Fariyad Hue. Aur Jani Dushman Yahud Wagera Apne Apne Qaziyeh Lekar Huzur ﷺ Ki Bargah Me Aate Thy Kyon Ke Jante They Ke Yaha Doodh Ka Doodh Aur Paani Ka Paani Dikhaya Jata Hai Aur Yeh Hi Wo Bargah Hai Ke Jaha Koi Sataya Nahi Jata. Balke Stane Walo Se Bachaya Jata Hai, Iski Boht Si Mishale Bayan Ki Ja Chuki.

Hazrat Sulemaan Allaysallam Ko Chuti Ne Pehchana. Humare Rasool E Akram ﷺ Ko Chand Wa Suraj Aur Taro Ne Pehchana. Iske Ek Do Waqiah Arz Kiye Jate Hai.

Mishkat Sharif Kitab Ul Hajj Me Hai Ke Kuch Unt Apke Samne Qurbani Ke Liye Paish Kiye Gaye. Janwaro Ka Qaida Hai Ke Bawaqt E Zibah Ghabarate Aur Darte Hai.

Magar Unto Ka Yeh Haal Tha Ke Har Ek Chahta Tha Ke Huzur ﷺ Meri Qurbaani Pehle Farma Dey. Apas Me Ladte They Aur Ek Dusre Se Pehle Badte They.

Balke Huzur ﷺ Ke Gulaamo Ko Bhi Janwar Pehchante They

Isi Mishkat Kitab Ul Karamat Me Hai Ke Hazrat Sufiyana Radiallahu Ta'la Anho Rum Me Girftar Ho Gaye Yeh Huzur ﷺ Ke Azad Karda Gulam They. Zamana Faruqi Me Jabn Lashkar E Islam Rum Ki Zamin Me Pohcha, Unko Jail Khana Me Khabr Lag Gayi Ke Usme Lashkar E Islam Aya Hai, Yeh Mauqa Pakar Rato Rat Qaidi Bagh Nikle Magar Rasta Se Wakif Na They. Na Yeh Jante They Ke Lashkar Kaha Hai. Rasta Me Bhage Jaa Rahe Ahi Thy Ke Jungle Me Shair Nikala To Hazrat Sufiya Ne Farmaya Ke Aey Shair Tu Janta Hai Me Rasoolallah ﷺ Ka Azad Karda Gulaam Hu Rasta Bhul Gaya Ho. Shair Yeh Sun Kar Dum Hilata Hua Samne Aa Gaya. Aur Age Age Chal Dia, Yaha Tak Ke Lashkar E Islam Tak Pohcha Dia.

Is Hadees Se Do Batien Malum Hue Ek To Yeh Ke Hazrat Sufiyan Ko Shair Ne Pehchan Lia. Dusra Yeh E Lashkar E Islam Ki Imani Khushbu Shair Ko Dur Se Malum Ho Rahi Thi , Jis Khushbu Ko Zariyeh Se Shair Ne Lashkar Ka Thikana Malum Kar Lia Jaise Koi Shakhs Bahar Se Makanat Ke Andar Ke Khana Wagera Pakne Ki Khushbu Malum Kar Lete Hai Is Se Sabit Hua Ke Janwar Huzur ﷺ Ko Balke Unke Gulamo Ko Pehchan Lete Hai. ﷺ.

AAYAT

وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ إِذَا لَأَزْتَابِ الْمُبْطِلُونَ

Roman Urdu Tarjumah

Aur Is Se Pehle Tum Koi Kitab Na Padte Thy Aur Na Apne Hath Se Kuch Likhte They, Yun Hota To Batil Wale Zaroor Shak Laate.

Surah 29 Ayat 48

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Khuli Hui Naat Hai. Iska Maqsad Yeh Hai Ke Aey Mehboob ﷺ Ahle Arab Apki Parwarish Aur Nabuwat Ke Pehle Ke Halat Se Bakhubi Waqif Hai Ke Na Apne Nabuwat Se Pehle Kabhi Kuch Likha Aur Na Kabhi Koi Kitab Padi, Balke Ulma Ki Sohbat Bhi Is Se Pehle Ikhtiyar Na Farmai, Phir Is Zubaan Pak Se Ese Bemishal Kalam E ILLAHI Ka Bayan Hona, Aur Esi Hikmat Ki Batein Ada Hona Ke Jis Ki Alam Me Mishal Nahi Milti Yeh Is Bat Ko Manane Ke Liye Kafi Hai Ke Aap Sache Nabi Hai.

Aur Yeh Quran ALLAH Ka Kalam Hai, Agar Is Se Pehle Ap Ne Likhne Padne Ka Mashgala Ikhtiyar Farmya Hota To Do Tarah Se Aapke Mutliq Shak Kia Ja Sakta Tha Ek To Yeh Ke Ahle Kitab Kahte Hai Ke Humari Kitab Me Nabi Akhir Ul Zam Ki Pehchan Batai Gayi Hai Ke Wo Umi Hoge Aur Yeh To Likhte Padte Hai Yeh Kis Tarah Nabi Akhir Ul Zama Ho Sakte Hai.

Dusra Yeh Ke Mushrikin E Arab Yeh Kahte Hai Ke Chunjkke Bachpan Sharif Se Aapko Ilm Ka Mashgala Raha, Ulma Ki Kitabein Dekhi, Tawarikh Ka Mutlah Kia, Ahle Ilmki Sohbat Hasil Hui, Isliye In Tarikhi Waqiat Aur Hikmat Ki Bato Ko Unki Kitabo Me Dekhi Thhi Ya Ahle Ilm Se Suni Thi Bayan Kar Rahe Hai Aur Isi Ka Naam Quraan Farma Rahe Hai.

Ab Jab Ke Apne Likhna Padna Ikhriyat Hi Na Farmaya, To Ab Kis Qism Ke Shak Wa Shuba Ki Unko Gunjaish Hi Nahi Yaani Apka Ummi Hokar Quraan Karim Ko Padna Aur Logo Ko Pechanana Aapki Sadaqat Aur Nabuwat Ki Dalil Hai Warna Haqiqat Yeh Hai Ke Huzur ﷺ Sari Qutub E ILLAHIYAH Ki Sadaqat Aarif Aur Unke Asli Wa Naqli Ibarato Se Wakif Hai. Rab Talah Farmata Hai : Arbi Scan Me

Jis Se Malum Hua Ke Huzur ﷺ Ahle Kitaab Ke Tamaam Tabdil Karda Ahkaam Wa Ayat Ko Jante Hai. Magar Baz Ki Parda Poshī Farmate Hai Ke Irada E ILLAHI Yeh Hi Hai.

Nuqta : Is Jaga Tafsir Ruh Ul Bayan Me Do Batein Nihayat Hi Pur Lutf Bayan Farmai Gayi Hai Ek To Yeh Ke Likhna Insaan Ka Kamaal Hai. Quraan Ne Farmaya Arbi Scan Me ALLAH Ne Qalam Se Ilm Sikhaya, Phir Nabi E Akram ﷺ Ko Yeh Kamal Ata Hua, Balke Na Likhne Ko Unka Kamaal Farmaya Gaya.

Iska Jawab Do Tarah Se Dia Gaya. Awlan To Yeh Ke Likhna Insaan Ka Kamal Isliye Bana Ke Insaan Bhul Jata Hai Aur Khta Karta Hai, Qalam Ki Wajh Se Bhul Wa Khata Se Bachega, Mishal Mash'hur Hai Ke Qalam Ilm Ki Qaid Hai Nabi Karim Aur Allaysallam Ka Yeh Kamaal Hai Ke Likhte Nahi Magar Ilm Ko Aap Bhulte Nahi, Tamaam Makhluq E ILLAHI Me Bade Alim Hai Aur Is Bade Ilm Ko Sia Me Mehfuz Rakhna Safina Me Chunache Farmaya Gaya

Aey Mehboob Jo Ayat Ap Par Utari Un Ke Bhul Jane Ka Khayal Na Kare, Isko Aap Sina Pak Me Jamah Kar Dena Aur Aapki Zubaan Paak Se Ada Kara Dena Humare Zime Karam Par Hai, Niz Aap Likhte Padte Hote To Koi Kahta Ke Quraan Ke Mazamin Purani Kitabo Se Yad Kar Ke Sunaate Hai.

Dusre Is Tarh Ke Likhne Wale Qalam Ka Saya Huruf Par Padta Hai Aur Mehboob Allaysallam Ki Khawaish Na Hui Hogi Ke Mere Qalam Ka Saya Rab Ke Zikr Par Ho Yani Mera Qalam To Uper Ho Aur Rab Ka Nam Uske Niche, Is Par Rab Ki Taraf Se Habib ﷺ Ko Ye Inaam Mila Ke Aap To Nahi Chahte Ke Aapka Qalam Humare Nam Par Ho Aur Hum Nahi Chahte Ke Kisi Ka Qadam Apke Saya Par Ho, Lehaja Aapka Saya Hi Na

Rakha, Ke Kisi Ke Pao Ke Niche Aaye Aur Hum Nahi Chahte Ke Kisi Ki Awaz Apki Awaz Par Buland Ho Is Liye Haram Farma Dia, Ke Koi Insaan Ke Farisata Ya Jin Garz Koi Bhi Apni Awaz Nabi ﷺ Ki Awaz Par Unchi Kare.

Latifa :

Isi Ruh Ul Bayan Me Isi Jagha Ahi Ke Huzur ﷺ Noori Bashakl E Bashari They Isiliy Saya Na Tha, Hazrat Jibrail Allaysallam Jab Kabhi Shaqal Insani Me Ate, To Unka Jism Besaya Hota Tha , Kyon Ke Wo Bhi Bashri Shaqal Aur Aur Malki Sift Me Hote They.

Tahqeeq Yeh Hai Ke Huzur ﷺ Ko Rab Ne Apni Quدرات Se Likhne Ka Ilm Bhi Ata Farmaya Aur Aap Likhna Jante They Jis Ke Mutliq Riwayat Milti Hai. Ek To Ruh Ul Bayan Me Isi Ayat Me Yeh Likha.

Dusra Shareh Qaseeda Burda Khrpoti Ne Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Katib E Wahi Se Riwayat Ki Ke Huzur ﷺ Ne Mujh Ko Dauwat Rakhne Qalam Pakdne Aur Haruf Likhne Ka Tariqa Talim Farmai Ke Is Tarah Rehmaan Ki Mim Likho, Aur Is Tarah Falah Falah Huruf Likho, Tisra Bukhari Jild Me Hai Ke Suleh Hudebiyah Ke Din Jab Sulehnama Likha Gaya, To Hazrat Ali Radiallahu Ta'la Anho, Huzur ﷺ Ki Taraf Se Katib They. Likha Gaya Muhammad Ur Rasoolallah Kufaar Ne Kaha Aap Rasoolallah Na Likhe Balke Likhe Muhammad Ibne Abdullah Hazrat Aliu Radiallahu Ta'la Anho Ko Hukm Dia Gaya, Ke Acha Itne Lafz Rasoolallah Par Qalam Kich Do. Hazrat Ali Ne Is Se Inkar Kar Kia Ke Mera Qalam Is Par Na Chalega, Huzur ﷺ Ne Khud Is Par Khat Khincha.

Niz Isi Bukhari Me Hadees Me Hai, Ke Marz E Wafat Sharif Me Jumerat Ke Din Farmaya : Humare Pass Kagaz Lao Hum Kuch Likh De Ke Is Ke Bad Kabhi Berah Na Ho.

Ab Quraan Karim Ka Ilm E Khat Ki Nafi Farmana Zamana Nabuwat Se Pehle Ke Mutliq Hai Yani Aap Zahoor E Nabuwat Se Pehle Khat Na Jante They, Bad Zahoor Nabuwat Jaha Aur Uloom Diye Waha Ilm E Khat Wa Qalam Bhi Dia, Haan Likhne Ki Adat Ikhtiyar Na Farmai, Unki Lau Lauh E Mehfooz Unka Qalm Qalam E Ala, Unko Kya Zaroorat Thi Ke Aap Is Duniawi Qalamo Se Un Kagazo Par Likhte.

(Ruh Ul Bayan Yahi Ayat)

Zaroori Hidayat

Sab Se Awal Likhne Wale Hazrat Adam Allaysallam Hai Ke Aap Ne Arbi ,Farsi, Rumi,Qutbi,Barbari.Andlesi,Hindi Aur Chini Zubanein Miti Par Likhi, Phir Un Se Yeh Zubanein Unki Aulad Ki Taraf Muntqil Hue, Chunache Hazrat Ismail Allaysallam Ne Khat Arbi Me Likha, Kyon Ke Arab Aapki Nasal Se Hai, Wo Jo Riwayat Me Ata Hai Qalam Se Sab Se Pehle Likhne Wale Idris Allaysallam Hai Yaha Khat Se Murad Ilm Jafar Ke Nuqush Hai Na Ke Zubano Ki Tahrir Wallauallam

Ruh Ul Bayaan

Garz Ke Yeh Ayat E Karima Huzur ﷺ Ki Naat Hai, Na Ke Ilm E Khat Ki Nafi Karne Ki Wali.

AAyat

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

Roman Urdu Tarjumah

Yeh Nabi Musalmano Ke Unki Jaano Se Jadya Malik Hai Aur Unki Biwiyah Musalmano Ki Maaein Hai.

Surah Ahzab Ayat 6

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Sarih Naat Hai, Iske Nuzul Ka Waqiah Yeh Hai Ke Huzur ﷺ Ne Ek Bar Sahaba E Kiram Ko Gazwa Tabuk Ke Liye Chalne Ka Hukm Dia, Toh Baaz Hazrat Ne Arz Kia Ke Hum Is Bare Me Apne Maa Bap Se Mashwara Kar Le, Un Ka Yeh Jawab Dena Aur Ita'at Rasoolallah ﷺ Ko Maa Baap Ke Mashwara Par Maukuf Rakhna Bargah E ILLAHI Me Pasnad Na Aya. Is Par Yeh Aya E Karima Nazil Hui

(Ruh Ul Bayan)

Is Me Farmaya Gaya, Ke Jis Qadr Qarub Wa Malkiyat Tumhari Jano Se Tumko Hai. Us Se Bhi Jayda Rasoolallah ﷺ Ko Tumse Hai. To Unke Hukm Ke Hote Hue Kisi Ke Mashwara Ka Intzar Karna Na Pasand Hai. Jab Huzur ﷺ Ne Hukm De Dia Toh Chahe Maa Kahe Ya Na Kahe, Tumahra Dil Qabul Kare Ya Na Kare.

Bahar Haal Tum Par Unki Ita'at Wajib Hai Aaula Ke Chand Ma'ani Hai Ek To Bamani Jayda Malik, To Ab Matlab Yeh Hua Ke Nabi ﷺ Tumpar Itna Ikhtiyar Aur Milkiyat Hai Ke Itni Milkiyat Tumhari Jaan Ko , Tumhare Jismo Aur A'aza Par Nahi

Hai, Dkeho Jaan Jism Ke A'aja Ki Esi Malik Hia Ke Aauju Ki Koi Bhi Harkat Bagair Jaan Ke Irade Ke Nahi Hoti, Hath , Pao Aankh,Naak,Kaan Wagera Bilkul Bebas Hai.

Aur Jaan Ke Qabja Me Hai, Magar Huzur ﷺ Ki Milkiyat Aur Qabja Is Se Bhi Jayda Hona Chiaye Ke Jo Bhi Harkat Ho Wo Huzur ﷺ Ke Farmaan Ke Ma Tahat Ho, Hazrat Sahal Ne Farmaya Ke Sunnat E Rasool ﷺ Ki Lazat Wo Kabhi Nahi Pasakta, Jo Apni Jaan Apne Maal, Apni Aaulad, Apni Har Chiz Ko Huzur ﷺ Ki Bilkul Milkiyat Na Samje.

(Ruh Ul Bayan

Dusra Ma'ani Hai Ke Jayda Layaq, To Mayne Hue Ke Huzur ﷺ Jaan Se Bhi Jayda Ita'at Ke Layaq Hai.

Agar Sardi Ka Mausam Hai. Jaan Wa Dil Chahte Hai Ke Paani Ko Hath Na Lagao, Magar Rat Me Gusal Wajib Ho Gaya Hukm Sarwar E Alam ﷺ Hai Ke Fajar Ki Namaz Se Pehle Gusal Karlo, Ab Jaan Wa Dil Ki Baat Na Mano Balke Rasoolallah ﷺ Ki Ita'at Karo Aur Bat Bhi Yeh Hai Ke Jis Qadr Ahsanat Huzur ﷺ Ke Hum Par Hai Wo Kisi Ke Bhi Nahi Maut Ke Bad Hath Pao Bekar , Qayamat Me Yeh Hi Hath Pao Khilaf E Gawahi De Magar Mehboob Allaysallam Ka Karma Zindagi ,Maut, Qabar, Hashr Har Jagah Shamil Haal Hai. Isi Tarah Maa,Baap,Qarbat Dar Ki Mohbatein Fana Hone Wali Hai, Ke Qayamat Me Koi Pehchan Ne Bhi Nahi. Magar Huzur ﷺ Kisi Jagah Faramaush Nahi Faramate Aur Jis Qadr Ahsaan Jayda Usi Qadr Ishaq Jayda.

Tisra Ma'ani Hia Ke Jayda Qarib Jaisa Ke Madarij Ul Nabuwat Jild Awal Baab Saum Me Hai Ke Nazdik Tar Niz Yeh Hi Ma'ani Ke Molvi Qasim Naanuthavi Ne Tahjir Ul Naas Me. To

Ab Ma'ani Hue Ke Nabi Musalmano Se Jayda Qarib Bamaqabil Unki Jaan Ke. Aur Yeh Malum Hai Ke Dunia Me Sab Se Jayda Qarib Humari Jan Hai. Isiliye Agar Jism Ko Zara Bhi Taklif Pohch Jaye To Ruh Ko Khabar Ho Jati Hai Aur Jaan Se Bhi Jayda Qarib Muhammad Ur Rasoolallah ﷺ Hai.

Is Se Masla Hazir Wa Nazir Bhi Hal Hoo Gaya, Ke Jaan Jism Ke Har Har Aauju Me Hazir Wa Nazir Hoti Hai To Huzur ﷺ Har Musalman Ke Pas Hazir Hai Aur Nazir Hai Aur Nazir Aur Musalman To Zamin Wa Asman Ke Har Gaush Me Rahte Hai , Kyon Ke Farista Aur Jin Wa Insaan Sab Hi Me Musalmaan Hai, To Huzur ﷺ Har Jagah Hazir Wa Nazir Hai.

Nukta :

Rab Ne Apne Liye Farmya Sha Rag Se Bhi Jayda Qarib Hai. Aur Habib ﷺ Ke Liye Farmaya Ke Yeh Nabi ﷺ Musalmano Se Bamaqabla Unki Jaano Ke Jayda Qarib Hai. Agar Sha Rag Kat Jaye To Bhi Maut Aa Gayi, Agar Jaan Nikal Gayi To Bhi Maut Aa Gayi. Natija Yeh Nikla Ke Agar ALLAH Se Koi Shakhs Apne Qarib Na Jane To Imaan Khatam Ho Gaya Aur Rasoolallah ﷺ Se Apne Ko Qarib Na Jaane To Bhi Bedeen Hua. Isiliye Shaikh Abdul Haq Mohdeesh Dehlvi Ne Likha Ke Musalmano Ke Boht Se Firqe Hue Aur Un Me Boht Se Ikhtlaaf Bhi Hai Magar Is Par Sab Mutfiq Hai Ke Huzur V Har Jagah Hazir Wa Nazir Hai. Isiliye Ati'hato Me Har Shakhs Hi Kahta Hai. Assalamauallaik Ya Ayu Han Nabi Aey Nabi Aap Par Salam, Qabar Me Har Shakhs Ko Huzur ﷺ Ka Deedar Karaya Jata Hai Chahe Wo Kahi Bhi Mare, Jab Tanha Ghar Me Jaye To Kahe Ke Assalamau Allaik Ayu Han Nabi Wa Rehmatullah Wabarakatuh

Garz Ke Boht Si Ayat Wa Ahadees Aur Aqwaal Se Huzur ﷺ Ka Hazir Wa Nazir Hona Sabit Hota Hai Aur Boht Se Masail Is Par Mabni Hai, Iski Puri Tahqeeq Ma Tamam Sawal Wa Jawab Humari Kitab Ja Al Haq Me Dekho, Isme Esi Wazhat Kardi Gayi Hai Ke Jis Se Jayda Asani Mushkil Hai.

Ab Jo Farmaya Gaya Nabi ﷺ Ki Biwiyah Musalmano Ki Mayein Hai. Yeh Bhi Aaula Se Bakhubi Chaspa Hai Ke Baap Ke Khun Se Hum Paida Hue, To Is Khuni Rista Ka Yeh Asar Hua Ke Baap Humara Aur Humre Mal Ka Malik Qarar Dia Gaya, Baap Ki Ita'at Wajib Hui Aur Jis Aurat Se Bhi Baap Nikah Kare Wo Bete Ke Liye Haram. Aur Wo Us Ki Maa Hai, To Nabi Karim ﷺ Ne Namud Se Hum Sab Wajud Me Aye Aur Huzur ﷺ Sab Ki Asal, To Jis Bibi Se Huzur ﷺ Nikah Farmaye Aur Wo Biwi Huzur ﷺ Ke Nikah Me Rahe. Wo Musalmano Ki Mishl E Maa Ke Badarja Aaula Honi Chiaye. Magar Yeh Maan Hona Chand Ahkam Me Hai Na Ke Kul Me Unse Nikah Karna Haram Hai Aur Unka Adab Wa Ahtraam Maa Ki Tarah Balke Us Se Bhi Jayda Hai Lekin Unko Behijab Dekhna Unke Sath Tanha Safar Karna Najaiz Hai.

Isi Tarah Bad E Maut Kisi Musalman Ki Mairash Unko Na Milegi Aur Unke Sath Khalwat Karna Kisi Musalman Ko Jaiz Nahi, Unke Ahl Qarbaat Yani Bahan Bhai Musalmano Ke Mamu Ya Khala Qarar Na Payege Balke Unse Nikah Jaiz Hoga. Mashlan Hazrat Ayesha Sidiqa Radiallahu Ta'la Anhuma Musalmano Walida Majida Hai. Magar Unke Bhai Abdul Rehmaan Musalman Mardo Aur Aurto Ke Mamu Nahi.

Aur Unki Behan Hazrat Asma Radiallahu Ta'la Anho Musalmano Ki Khala Nahi, Unke Sath Nikah Ahl Islam Ka Hua Jis Tarah Huzur ﷺ Ki Azwaaj E Muthira Ka Adab Wa Ahtram Zaroori Hai. Isi Tarah Huzur ﷺ Ke Sare Ahle Qarbaat

Musalmin Ka Ahtram Zaroori Hai Balke Unki Aulad Amjad Hazrat Syed Sahabaan Wajib Ul Tazim Hai Ke Unki Izzat Wa Hurmat Musalmano Par Lazim Hai Aur Unki Aib Jauhi Ya Dil Azari Sakht Haram Aur Huzur ﷺ Ke Gazab Ka Baish Hai.

Dekho Tamaam Syed Sahibaan Par Zakaat Khana Haram Hai, Kyon ? Isliye Ke Yeh Logo Ke Maal Ka Mail Hai.

To Unko Maal Ka Mail Dena Kyon Kar Jaiz Ho Sakta Hai Maine (Yani Mufti Ahmad Yar Khan Niami Allaysallam Ne) Hazrat Maula Ali Radiallahu Ta'la Anho Ke Shaan Me Arz Kia Hai

Hai Sadqa Mail Phir Us Paak Wa Suthre Ko Rawa Kyon Ho

Ke Dunia Kha Rahi Hai Jis Ke Aal Paak Ka Sadqa

Wo Hai Khamaush Qara Aur Yeh Quraan Natq Hai

Na Ho Jis Dil Me Yeh Usme Nahi Quraan Ka Rasta

Isi Tarh Saadat Kiram Ko Mamuli Naukar Rakhna, Unse Zilat Ke Kaam Lena, Unko Bure Alfaaz Se Pukarna Bhi Sakht Jurm Hai, Unko Izzat Ki Jagah Do, Unme Ilm Ki Tablig Karo, Unke Ghar Se Tumko Kalma Mila, Imaan Mila, Quraan Mila, Rehmaan Mila, Islam Mila, Phir Tum Par Bhi Zaroori Hai Ke Unko Apna Pada Hua Ilm Do Aur Apna Paisa Kharch Kar Ke Un Me Ilm Wa Hunar Ki Isha'at Karo. Is Ayat Ko Gaur Se Pado

Farma Do Aey Mehboob Ke Main Tum Se Is Tablig Par Ujrat Nahi Magta Magar Qurbaat Ki Mohabbat Ek Ma'ani Yeh Bhi Is Ayat Ke Hai Ke Mere Qarbaat Daro Se Mohabbat Karo, ALLAH Taufiq De.

Latifa

Is Ayat Ke Ma Tahat Sahib Ruh Ul Bayan Ne Farmaya Ke Murid Ko Chaiye Ke Apne Peer Wa Murshid Ki Biwi Se Bad Talaq Nikah Na Kare Isi Tarah Shagirdh Ko Layaq Hai Ke Apne Ustad Ki Biwi Se Bad E Talaq Nikah Na Kare, Ke Agar Che Yeh Ba Ruh E Fatwa Jaiz Hai Magar Taquea Ke Khilaf Aur Taqwa Fatwa Se Uper Hai. Agar Murid Shagirdh Ne Apne Murshid Ya Ustad Ki Biwi Se Nikah Kia To Dunia Wa Akhirat Me Bhalai Na Dekhega.

AAYAT

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا ﴿٢١﴾

Roman Urdu Tarjmuah

Beshak Rasoolallah Ki Pairwi Behtar Hai Uske Liye Ke Jo ALLAH Aur Pichle Din Ki Ummid Rakhta Ho Aur ALLAH Ko Boht Yad Kare.

Surah Ahzab Ayat 21

Yeh Ayat E Karima Bhi Huzur Anwar ﷺ Ki Naat Hai Aur Is Me Musalmano Ko Hidayat Hai Ke Agar Tum ALLAH Se Kuch Inaam Ki Umid Rakhte Ho, Aur Qayamat Ki Behtari Chahte Ho To Rasoolallah ﷺ Ki Zindagi Pak Ko Apni Zindagi Ke Liye Namuna Banalo, Aur Unki Pairwi Karo. Is Me Do Tarah Se Huzur ﷺ Ke Sifaat Hamida Ka Zikr Hai.

Ek To Yeh Ke Unki Zinadgi Paak Ko Apne Liye Mashgul E Rah Banana Kamyai Ka Zariyah Hai Aur Yah Hi Ma'ani Hai Wasila Ke, ALLAH Ke Mehboob ﷺ Musalmano Ke Liye Wasila Azma Hai.

Dusre Is Tarah Ke Yeh Hukm, Har Musalman Ko Dia Gaya Hai Khawa Kisi Mulk Ka Ho Ya Kisi Waqt Ho, Matlab Yeh Hua Ke Qayamat Tak Ke Tamaam Musalman Apni Zindagi Huzur ﷺ

Ke Taabeh Kar Diye, Aur Zahir Hai Ke Musalmano Me Baz To Badshah Ho Ge Aur Baz Wazir Baz Hakim, Baz Maldar, Baz Garib, Baz Ghar Wale, Aur Baz Taarik Ul Dunia Ab Har Shakhs Chahta Hai Ke Meri Zindagi Huzur ﷺ Ki Zindagi Ma Tahat Ho, To Is Qadr Farz Zindagi Ke Hote Hue Sab Log Kis Tarah Huzur ﷺ Ki Zindagi Ki Pairwi Kare.

To Ab Is Ayat Se Yeh Nuqta Nikla Ke Humare Mehboob Ki Zindagi Pak Esi Bemishal Hai Aur Anokhi Hai Ke Dunia Me Har Shakhs Apne Liye Isko Mishal Bana Sakta Hai. Esi Zindagi Alam Me Kisi Ki Nahi Guzri.

Bataur E Mishal Samjo Ke Hazrat Issa Allaysalam Ne Apni Zindagi Tark E Dunia Me Guzar Di Ke Makaan Tak Na Banaya, Unki Pairwi Tarik Ul Dunia To Bataur E Namuna Kar Sakta Hai. Magar Ek Qazi Badhsha Apne Liye Unki Zindagi Ko Mishal Nahi Bana Sakta. Aur Hazrat Sulemaan Allaysallam Ki Zindagi Pak Saltnat Wa Hukumat Ke Sath Guzri To Sultaan Wa Badhshah To Unki Zindagi Ko Mishal Bana Sakta Hai. Magar Faqir Be Nawa Ke Liye Unki Zindagi Namuna Nahi. Ala Haza Ul Qayas Magar Yeh To Shan Mere Mehboob ﷺ Ki Hai Ke Hakim Ho, Chahe Mahkum, Riaya Ho Chahe Badhshah , Maldar Ho Ya Faqir Benawa, Sab Ke Liye Dawat Aam Hai

Ke Aao Mere Mehboob Ki Zindagi Ko Dekho Aur Unke Naqsh
E Qadam Par Chale Aao.

Sarkar Abad Qaraar ﷺ Ki Zaat Har Musalman Ke Har Darja
Muratib Ke Liye Namuna Hai Aap Matukal Esi Do Do Mah
Tak Ghar Me Aag Nahi Jalti, Sirf Khajuro Aur Paani Par
Guzara Hai.

Aur Kabhi Thordi Kajurein Khana, Paani Pikar Phir Rah Jana,

Do Do Mahino Yuhi Zara ﷺ

Qabza Me Jiske Sari Khudai, Uska Bichona Chatai
Nazaro Me Kitni Haich Hai Dunia ﷺ

Khana Jo Dekho Jau Ki Roti, Be Chana Ata Roti Moti
Wo Bhi Shikm Bhar Roz Na Khana ﷺ

Ummat Ke Masakin Un Halat Mubarak Ko Dekhein Aur Sabr
Se Kaam Le. Agar Saltnat Aur Badhashahat Ki Zindagi
Guzarni Hai To Un Halat Ko Mulahija Karo, Ke Fateh Makka
Ho Gayi, Tamaam Wo Kuffar E Makka Samne Hazir Hai
Jinhone Be Intehai Taklifein Pochai Thi Aaj Mauqa Tha Ke Un
Tamaa Gustakho Se Badla Liya Jaye Magar Huwa Yeh Ke
Fatah Farmate Hi Aam Maufi Ka Aailan Farma Dia Ke Jo Abu
Sufiyan Ke Ghar Me Dakhil Ho Jaye Usko Aman Hai Jo Apna
Darwaza Band Kar Le Usko Aman Hai Jo Hathiyaar Dal De
Usko Aman Hai Garz Ke Yusuf Allaysallam Par Dus Bhaiyon
Ne Chand Ganto Zulm Wa Sitam Kia Aur Jab Saltnat Hazrat
Yusuf Me Galba Laine Ko Hazir Hue To Farmaya Aj Tum Par
Koi Sakhti Na Hogi, ALLAH Tumhari Magfirat Farma Dey.
Magar Huzur ﷺ 13 Sal Tak Apne Uper Ahle Makka Ki Taraf
Se Sakhtiyh Bardast Kiye Sahaba E Kiram Ahle Bait E Ijam

Ke Ghar Wale Aur Un Hazrat Ki Jaan O Maal, Izzat Wa Abru Sab Hi Khatre Me Rahe Akhirkaar Des Chordh Pardesi Hona Pada, Magar Jab Apna Mauqa Aya To Sab Ko Mauf Farma Dia. Qayamat Tak Ke Salatin Is Ko Apne Liye Mashgul Rah Banaye. Agar Maldari Aur Tawangari Ki Zindagi Koi Guzrna Chahta Hai To Un Halat Ko Mulahija Kare.

Ke Ek Shakhs Ke Khe Me Lambi Kakdi Paida Hui, Tahfa Ke Taur Par Hazir Bargah Ki, Is Ke Aauz Me Ek Lap Bhar Sona Inayat Farmaya. Ek Bar Bakriyon Se Bhara Hua Jungle Huzur ﷺ Ki Milkiyat Me Aya. Kisi Ne Arz Kia Ya Habiballah ! Ab ALLAH Ne Huzur Ko Boht Hi Maldaar Aur Tawangar Bana Dia, Farmaya Ke Tune Meri Tawangari Kia Dekhi ? Arz Kia Ke Is Qadr Bakriyah Milkiyat Me Hai, Farmaya Ja Tujko Sab Ata Farma Dia. Wo Apni Qaum Me Yeh Maal Lekar Pohche Aur Qaum Walo Se Kaha Ke Aey Logo ! Imaan Ley Ao Qasam Rab Ki Muhammad ﷺ Itna Dete Hai Ke Fiqar Ka Khauf Nahi Farmate.

Hazrat Abbas Radiallahu Ta'la Anho Ko Ek Bar Itna Dia Ke Wo Wo Uth Na Sake. Yeh Sab Waqiat Ahadees Me Maujud Hai Aur Kharpoti Ne Inko Ek Jagah Bayan Kia Hai, Maldar Yeh Waqiat Mubarak Khayal Me Rakhe Aur Zindagi Guzare.

Agar Kisi Ki Zindagi Ahl Wa Ayal Ki Zindagi Hai, To Khayal Kare Ke Mere To Ek Ya Do Jayda Se Jayda Char Biwiyah Hai, Aur Kuch Aulad, Magar Huzur Allaysallam Ki 9 Biwiyah Hai. Aaulad Aur Aulad Ki Aulad, Damad Gulam Laundiyah Matulsalin Aur Mahmano Ka Hujum Hai Phir Kis Tarah In Se Batao Farmaya, Aur Usi Ke Sath Sath Kis Tarah Rab Ki Yad Farmai.

Agar Koi Tarik Ul Dunia Apni Zindagi Guzarna Chahta Hai, To Gar Hira Ki Ibadat Waha Ki Riyazat Dunia Ki Beragbati Ko Dekhe Aur Kitab Ul Irqaaq Ki Ahadees Ka Mutlah Kare, Garz Ke Sari Qaum Apne Liye Namuna Bana Kar Bedhadak Dunia Me Aram Aur Hidayat Se Rah Sakti Hai.

Quwat Wa Taqat Ka Yeh Haal Hai Ke Jung Hunain Me Huzur ﷺ Khachar Par Tanha Rah Gaye, Musalmano Ke Pao Ukhd Gaye. Kufar Ne Khachar Ko Ger Lia, Hazrat Abbas Aur Abu Sufiyan Radiallahu Ta'la Anhumah Bhag Pakde Hue They Jab Mulhija Farmaya Ke Kufaar Ne Yalgaar Ki Hai To Khachar Se Utare Aur Farmaya Ke Hum Jhoote Nabi Nahi. Hum Abdul Mutlib Ke Pote Hai, Kisi Ki Himmat Aur Jurat Nahi Hui Ke Thehraya Jata.

Abur Kana Arab Ka Mashur Pehlwan Tha Jo Kabhi Kisi Se Maglub Na Hota Tha Huzur ﷺ Ne Tin Bar Usko Zamin Par De Mara, Wo Isi Par Huzur Ka Madah Ban Gaya. Magar Uske Sath Rahm Wa Karma Ka Yeh Hal Na To Kabhi Kisi Ko Bura Farmaya, Na Kisi Khadim Ya Ahle Khana Ko Apne Hath Se Mara.

Garz Ke Zinadgi Kya Hai, Ek Quadrat E Illahiya Ka Namuna Hai. Isiliye Ayat Karima Me Sab Sko Aam Ailan Hai Ke Sab Log Apne Liye Is Mubarak Zinadgi Ko Namuna Bana Ley.

Isi Ke Ma'ani Yeh Bhi Ho Sakte Hai Ke Huzur Ki Zaat Tumhare Liye Quadrat Rab Ka Namuna Ya Sampal Hai Jaise Ke Karigar Namuna Par Apna Sara Zaur Hunar Laga Deta Hai. Isi Tarah Dast Quadrat Ne Is Zaat Par Apne Sare Kamalat Ka Izhar Famraya, Aur Jaise Ke Dukaan Ka Namuna Ek Hi Hota Hai Aur Bazar Me Numaish Gah Khalaiq Hota Hai, Ese Hi Yeh

Zaat Karim Bhi Karkhana E Quدرات Ka Ek Hi Namuna Hai, Jo Is Ke Kamalat Ka Inkar Kare Wo Darpar Rab Ke Kamaal Ka Munkar Hai.

Sahib E Ruh Ul Bayan Ne Is Jagah Ek Nai Bat Kahi Ke Yeh To Tafsil Jab Thi, Jab Ke Is Ayat Ke Ma'ani Ke Kiye Jaye Ke Tumhare Liye Huzur ﷺ Huzur Ki Pairwi Behtar Hai, Yaani Apni Ainda Zindagi Me. Magar Dusre Ma'ani Yeh Bhi Ho Sakte Hai Ke Tumhare Liye Huzur Ki Pairwi Behtar Thi Yaani Alam Arwa Me Har Jagah Huzur ﷺ Muqtdar Rahe Hai Aur Tum Sab Unke Muqtadi Ho Wo Is Tarah Ke Sab Se Pehle Noor E Rasool ﷺ Paida Hua, Phir Tum Sab Me Sab Se Awal Rabani Faiz Ruh Ul Musatafa ﷺ Ne Hasil Kia Bad Me Tumne Arbi Scan Me Jawab Me Sab Se Pehle Ruh E Rasool ﷺ Ne Bala Kaha, Bad Me Auro Ne , Salb Hazrat Adam Se Sab Se Pehle Huzur ﷺ Ki Ruh Ahad Wa Paiman Ke Liye Bahar Tashrif Lai, Bad Me Tum Sab Ki Arwa Wagera Wagera To Ab Lazim Hai Ke Ainda Zindagi Bhi Tum Unke Pairwokar Hokar Raho ﷺ .

AAYAT

يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ

Urdu Tarjumah

Aey Nabi Ki Biwiyon ! Tum Aur Aurto Ki Tarah Nahi Ho.

Surah Ahzab Ayat 32

Is Ayat Me Pehle Aur Bad Wali Ayat Ke Sath Bazahir To Huzur ﷺ Ki Azwajh Paak Ko Hidayat Farmai Ja Rahi Hai Aur

Unke Fazail Ka Zikr Hai. Magar Dar Haqiqat Yeh Huzur ﷺ Ki Naat E Paak Hai, Is Me Farmaya Ke Aey Humare Paigambar Ki Biwiyon ! Tum Dusri Aurto Ki Tarah Nahi, Tumhare Darjaat Aur Tumhare Ahkam Boht Se Judagana Hai. Magar Yeh Darjaat Wa Fazail Ki Liye Hue Isliye Ke Tum Nabi Ki Biwi Ho. Jis Zaat Karim Ki Nisbat Me Yeh Azmat Ho, To Wo Zaat E Pak Kaisi Izzat Wali Hai Is Ayat Me Chand Fayde Hasil Hue.

Ek To Yhe Ke Huzur ﷺ Ki Biwiya Tamaam Jahan Ki Aurto Se Afzal Hai Kyon Ke Yaha نِسَاء Me Koi Qaid Nahi. Hazrat Mariyum Aur Hazrat Asiya Zauja E Firon Aur Hazrat Musa Allaysallam Ki Walida Radiallahu Tala Ajmain Apne Apne Waqt Ki Aurto Se Afzal Thi, Lekin Huzur ﷺ Ki Azwaj Pak Har Zamana Pak Ki Biwiyon Se Afzal Aur Behtrin Hai Ke Bani Israil Ke Liye Farmaya Gaya. Humne Tum Tamaam Alam Walo Par Burjragi Di To Is Zamana Ke Logo Par Waqai Wo Afzal They Aur Ab Gulaman E Musatafa ﷺ Sab Ummato Se Afzal.

Dusra Yeh Ke Is Me Guftgu Hai Ke Hazrat Fatima Zahra Afzal Hai Ya Hazrat Ayesha Sidiqa Radiallahu Talah Anha, Baz Log Kahte Hai Ke Ayesha Sidiqa Afzal Hai Is Ayat Ki Wajh Se, Balke Tamam Sahibzadiyon Se Tamaam Azwajh Pak Afzal Hai. Kyon Ke Is Ayat Ne Kisi Ki Qaid Na Lagai, Dusra Yeh Ke Jannat Me Hazrat Ayesha Sidiqa Wa Digar Azwajh Pak Huzur ﷺ Ke Sath Maqaam Farmayegi, Aur Hazrat Zohra Syedna Ali Radiallahu Ta'lah Anho Ke Sath , In Wajh Se Malum Hota Hai Ke Sahibzadiyon Se Azwaj E Pak Afzal Hai. Aur Baz Hazrat Farmate Hai, Ke Hazrat Fatimah Zohra Radiallahu Ta'la Anho Azwaj Pak Se Afzal Hai. Chand Wajah Se.

Ek To Yeh Ke Unka Khamir Khun Khiralsal Se Hai, Yani Unko Taharat Zati Hai, Kyon Ke Juz E Musatafa Hai ﷺ Aur Azwajah Ki Kharji.

Dusra Yeh Ke Hazrat Fatimah Radiallahu Ta'la Anho Tamam Jannati Bibiyon Ki Sardar Hai. Isiliye Unka Laqa Syrd Ul Nisa Aur Jannati Bibiyon Me Hazrat Ummehat Ul Mominin Bhi Dakhil Hai.

Tisra Yeh Ke Hazrat Fatimah Zohra Humshaql E Mehboob Hai ﷺ, Chotha Yeh Ke Hazrat Fatimah Tul Zohra Haiz Wa Nifaq Se Pak Hai, (Dekho Madrij Ul Nabuwat)

Isliye Unko Zohra Ya Ke Batul Ya Ke Fatimah Kahte Hai Zohra Ke Ma'ani Jannat Ki Kali, Fatimah Aur Batul Ke Ma'ani Hai Dunia Me Hote Hue Dunia Se Be Taluq, Hum Ne Arz Kia.

Batul Wa Fatimah Zohra Laqab Isliye Paya

Ke Dunia Me Rahe Aur De Pata Jannat Ki Nikhat Ka

Mabsut Sarkhi Kitaab Ul Karahita Bab Ul Lams Hai Ke Huzur ﷺ Hazrat Khatan E Jannat Ke Jism Ko Sunga Karte They Aur Farmate They Ke Mujhe In Se Jannat Ki Khushbu Ati Hai.

(Dekho Humara Dinwan Salik) Is Me Boht Se Manaqib Azwajh Wa Aulad Jamah Hai Mah Sharh Ke.

Magar Faisala Yeh Ke Awalan To In Ummor Me Behas Na Ki Jaye. Jaisa Ke Shami Baab Ul Kafu Me Naqal Farmaya, Balke Dono Hazrat Humare Aqa Hai, Ek To Mehboob Ki Mehbooba Hai, Dusri Mehboob Ki Lakht Jigar Radiallahu Ta'la Anhuma, Agar Qayamat Me Kisi Ki Nalain Pak Hath Aa Jaye, Hum

Faqir Ka Berda Paar Hai. Agar Faisla Hi Manzur Hai To Yun Kah Lo Ke Baz Lihaj Se Hazrat Khatun E Jannat Aur Baz Lihaj Se Ayesha Sidiqa Radiallahu Ta'la Anhuma.

Tisra Fayda Is Se Yeh Hasil Hua Ke Ahkam Shariyah Me Bhi Huzur ﷺ Ki Azwaj Pak Digar Biwiyon Ki Tarah Nahi Maslan Digar Aurtein Bad Talaq Ya Shohar Ki Wafat Ke Bad Dusra Nikah Kar Sake, Magar Yeh Hazrat Sab Musalmano Ki Walida, Dusri Biwiyah Sohat Ki Mairas Paye Magar Yeh Hazrat Nahi, Digar Aurto Ko Ahtlam Ho, Magar Umhat Ul Mominin Is Se Mehfuz, Kyon Ke Ahtlam Shaitan Ke Ashar Se Hota Hai, Aur Mehboob Ki Azwajh Tak Shaitan Kis Tarh Pohch Sakta Hai, Dekho Mishkat Baab Ul Gusal Ke Hazrat Umme Salma Radiallahu Ta'la Anha Ne Aurat Ke Ahtlam Ko Sunkar Tajub Farmaya, Ummhat Ul Mominin Ne Huzur ﷺ Ki Wafaar Ke Bad Apne Saro Ke Bal Katarwa Diye They)Dekho Muslim Miqdar Pani Ki Gusal Ki Behas)

Kyon Ke Ab Unko Zinat Ki Zaroorat Hi Na Rahi. Dusra Aurto Ko Baal Karwane Haram Hai. Unke Daulat Khana Me Huzur ﷺ Dafan Hue. Dusri Aurato Ke Ghar Me Unke Sohar Dafan Na Ho, Garz Ke Boht Se Ahkam Me Farq Hai.

Fayda :

Tamaam Ajwaj E Muthira Jahan Bhar Ki Aurato Se Afzal Hai. Magar Phir Un Me Apas Me Darjat Hai. Hazrat Khadeejah Tul Kubra Aur Ayesha Radiallahu Ta'la Anha Baqi Azwajh Se Afzal Hai. Ayesha Sidiqa To Huzur ﷺ Ko Kunwari Mili, Aur Huzur ﷺ Khadeejah Tul Kubra Ko Beshadi Shuda, Aur Nasal E Rasool ﷺ Hazrat Khadeejah Tul Kubra Se Phaili. Hazrat Khadeejah Ki Zindagi Me Aur Nikah Na Farmaya. Humesha Hazrat Khadeejah Ki Taraf Se Qurbani Farmayi Wagera Wagera. Aur Hazrat Ayesha Sidiqa Ilm Wa Fazal Me Tamam

Aurto Me Bemishal Ke Sahaba E Kiram Ke Ilmi Iktlaafat Aap Tay Farmati Thi. Mehbooba Mehboob E Rab Ul Alamin Aap Ka Laqab Hua. Aap Ke Bistar Me Huzur ﷺ Ko Wahi Ati. Hazrat Jibrail Ne Salam Arz Kia, Huzur ﷺ Ka Wisal Sharif Apke Sina Pak Aur Gordh Sharif Me Hua, Aap Ka Hujra Qayamat Tak Farisato Aur Insano Aur Jinnat Ki Jiyarat Gah Bana, Kyon Ke Huzur ﷺ Ka Yeh Hujra Akhir Aram Gah Bana, Khud Sidiqa Sidiq Ki Beti Syed Ul Ambiyah Ki Dunia Wa Aakhirat Me Zauja.

Jab Aap Par Baz Logo Ne Tohmat Lagai, To Surah Noor Ne Unki Nooraniyat Aur Bariyat Ko Bayan Farmaya Ab Bhi Jo Musalman Qayamt Tak Quraan Padega Unki Asmat Ki Gawahi Dega.

Wo Jo Hai Surah Noor Jinki Gawah

Unki Noorani Surat Pe Lakho Salam

AAyat

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

Roman Urdu Tarjumah

Aur Kisi Mar, Na Kisi Musalman Aurat Ka Haq Hai Ke Jab ALLAH Wa Rasool Kuch Hukm Farma Dey Aur Unhe Apne Muamala Ka Kuch Ikhtiyaar Rahe.

Surah Ahzab Ayat 36

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Sarih Naat Hai Aur Isme Huzur ﷺ Ke Khuda Dad Ikhtiyarat Ka Bayan Hai. Iska Shaan E Nuzul Yeh Hai Ke Hazrat Zaid Ibne Harish Jinko Huzur ﷺ Ne Azad Farmaya Tha Aur Wo Huzur Hi Khidmat Me Rahte They, Huzur ﷺ Ne Unke Nikah Ka Payam Hazrat Zainab Bine Jahsa Ke Liye Dia. Hazrat Zainab Huzur ﷺ Kki Phuphi Ki Dukhtar Thi Yani Amiyah Binte Abdul Mutlib Ki Sahibzadi Thi, Is Paigam Ko Hazrat Zainab Quresh Ne Aali Khandan Ki Ladki Thi, Aur Zaid Is Darja Ke Khandani Na They, Is Par Yeh Ayat Karima Nazil Hui, Aur Usme Farmaya Gaya, Ke Aey Musalmano ALLAH Aur Uske Rasool Ki Chiz Ka Hukm Kar Dia, Tumhari Jano Ya Maal Ya Kisi Ke Mutliq To Tumko Isme Dakhil Dene Ka Haq Nahi Rahta Is Par Sar Jhuka Dena Tumhara Farz Hai.

Is Ayat Ko Sun Kar Hazrat Zainab Aur Uke Bhai Abdullah Bhi Is Nikah Par Tayar Ho Gaye Aur Bakhair Wa Khubi Nikah Ho Gaya. Aur Is Nikah Ka Mehar 10 Dinar, 60 Dhiram, 1 Jorda, 50 Madkhana, Tin Sah Khazurein Huzur ﷺ Ne Hazrat Zainab Ko Dia, Is Se Chand Fayde Hasil Hue.

Awalan Yeh Ke ALLAH Aur Uske Rasool Ka Hukm Yaksa Taur Par Wajib Ul Amal Hai. Quraan Ke Ahkaam Aur Ahadees Ke Ahkam Ek Hi Hukm Me Hai Kyon Ke Farmaya Jab ALLAH Aur Uske Rasool ﷺ Faisla Farma De Aur Hona Bhi Yahi Chaiye. Kyonke Farman E Khuda Huzur ﷺ Nabi Hi Ke Zariyeh Se Pohche Hai. Hadees Wa Quraan Me Farq Is Qadr Hai Ke Quraan Ka Mazmun Aur Ibarat Yani Kalamat E Wahi Se Aye Aur Hadees Ka Mazmun To Wahi Se Aya, Magar Kalamat Huzur ﷺ Hai Isiliye Hadees Ki Tilawat Namaz Me Nahi Hoti. Han Ab Agar Yaqini Taur Par Sabit Ho Jaye Ke Yeh Hadees Sahi Hai To Us Par Sare Ahkam E Quraan Ke Jari Hoge, Aur Us Ka Inkar Kufar Is Se Quraan Ka Naskh Jaiz Hoga

Aur Agar Us Ke Hadees Hone Me Shak Hai To Us Shak Ki Wajh Se Inkar E Kufr Na Hoga. Aur Na Is Se Naskh Quraan Ho, Namaz, Roza, Zakat, Wagera Quraan Se Sabit Hai, Agar Namaz Ke Auqat Unke Tadad Ke 5 Hai, Unki Raqatein, Isi Tarah Zakat Ka Nisab , Ada Ka Tariqa, Roze Ke Faraish Tariqa E Hajj Uske Arkan Garz Ke Sab Chizein Ahadees Se Hi Sabit Hai Balke Yeh Amar Ke Quraan Ke Tis Pare Hai, Itni Surtein Hai, Yeh Makki Ye Madni Hai. Is Me Falah Jagah Ayat Wagera Hai Yeh Sab Ahadees Hi Se Sabit Hai. Lehaja Manana Padega Ke Ahadees Deen Me Zaroori Hai.

Dusra Yeh Ke Huzur ﷺ Musalmano Ki Jano Aur Malo Aur Adab Sab Ke Malik Hai Jis Tarah Ke Maula Ke Hukm Ke Hote Hue Gulam Ko Koi Haq Hi Nahi Hota Ke Inkar Kare Isi Tarah Huzur ﷺ Ke Hukm Par Kisi Ko Inkar Ka Haq Nahi. Ladkiyon Ke Paigam Wa Salam To Jagah Jagah Se Aya Hi Karte Hai. Kisi Ko Ko Manah Aur Kisi Se Iqrar Ladki Wale Kia Hi Karte Hai, Magar Yeh Hazrat Zaid Ka Kya Paigam Tha Iske Inkar Ka Na Hazrat Abdullah Ko Haq Raha Na Hazrat Zainabd Ko Yeh Paigam Na Tha Balke Hukm E Musatafa Tha, ﷺ.

Isi Tarha Paigam Ke Bad Khas Nikah Ke Waqt Ladki Se Izn Lete Hai Ke Tera Nikah Falah Se Kar De. Ladki Ko Han Ya Na Ka Ikhtiyar Rahta Hai Magar Hazrat Zainab Ko Is Ka Bhi Ikhtiyar Na Raha Yeh Hai Saltnat E Mustafa ﷺ.

Fayda : Huzur ﷺ Ka Jo Farman Bataur Shahi Hukm Ke Hoga, Us Ke Na Manane Ka Haq Kisi Ko Na Hoga Aur Jo Farman Ke Bataur Mshwara Hoga, Uska Qabul Karna Behtar Hoga , Magar Qabul Na Karne Ka Bhi Haq Hoga. Isiliye Ayat Me Farmaya Gaya Faisala Farma De.

Hazrat Barira Radiallahu Ta'la Anha Azad Hue, Unka Nikah Hazrat Mugis Se Ho Chuka Tha. Azadi Se Pehle Jis Waqt Unko

Nikah Fiiskh Karne Ka Ikhtiyar Mila, Unhone Chaha Nikah Faskh Kar Du, Huzur ﷺ Ne Mugis Ki Sifarish Farmai Ke Tum Nikah Fiskh Na Karo, Arz Karne Lage Ke Ya Habiballah Yeh Hukm Hai Ya Mashwara Farmaya Mashwara Hai To Arz Kia Agar Mashwara Hai To Me Mugish Se Razi Nahi Ho Aur Nikah Fiskh Kar Dia.

Tisra Fayda Yeh Hasil Hua Ke Agar Koi Bhi Sarkari Hukm Apni Tabiyat Ke Mutabiq Ho To Us Par Hamd E ILLAHI Ada Kare Aur Agar Apni Tabiyat Ya Apni Raye Ya Apni Aqal Ke Khilaf Ho To Qasur Apni Tabiyat Aur Aqal Ka Jane Aur Apne Ko Ita'at Karne Par Majbur Kare, In Sha ALLAH Isi Me Behtari Dekhega Is Hukm Par Aitraz Karna Badbakhti Ke Nishani Hai. Dekho Nikah Me Kafu Ka Lehaj Hota Hai. Bazahir Hazrat Zaid Hazrat Zainab Ke Kafu Ke Na They, Magar Jab Hukm Risalat Mil Gaya, Phir Yeh Asur Kaise ? Hukm Sab Par Muqdam Hai.

Sahib Ruh Ul Bayan Ne Is Ayat Ke Matahat Farmaya Ke Murid Ko Chaiye Ke Apne Murshid Kamil Ke Hukm Ko Be Chun Wa Chara Taslim Kare Aur Bedhadak Is Par Aitraz Na Kare.

Murshid E Kamil Kon Hia Iski Behas Hum Aage Karege. Dusri Ayat Me

AAyat

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Roman Urdu Tarjmuah

Muhammad ﷺ TO Mardo Me Se Kisi Ke Baap Nahi Haan ALLAH Ke Rasool Hai Aur Sab Nabiyo Se Pichle.

Surah Ahzab Ayat 40

Yeh Ayat E Karima Karima Bhi Huzur ﷺ Ki Sarih Naat Hai, Iske Mutliq Chand Umoor Qabil E Gaur Hai. Awalan To Shan E Nuzul , Daum Is Ke Fayde, Tisra Khatim Un Nabiyyin Ke Ma'ani Is Ayat Ka Guzri Hui Ayat Se Taluq Wo Is Tarah Ke Jab Hazrat Zainab Ka Nikah Hazrat Zaid Se Kar Dia Gaya, To Qaza ILLAHI Ke Shohar Aur Biwi Me Na Itefaqi Rahi, Aur Hazrat Zaid Ne Hazrat Zainab Ko Talaq De Di. Is Ke Bad Hazrat Zainab Ka Nikah Huzur ﷺ Se Hua Jiska Zikr Is Ayt Se Pehle Ki Ayat Me Hai.

Phir Jab Zaid Ki Garz Unse Nikal Gayi To Humne Wo Tumhare Nikah Me De Di, Hazrat Zainab Fakhr Farmaya Karti Thi Ke Sab Biwiyo Ka Nikah To Unke Ahl Qurbat Karte Hai Aur Mera Nikah Mere Rab Ne Arsh Par Kia, Chunke Hazrat Zaid Ibne Haris Ko Huzur ﷺ Ne Apna Farzand Farmaya Tha Aur Muh Bola Beta Banaya Tha, Isliye Baz Kufaar Ne Aitraz Kia Ke Huzur ﷺ Ne Apne Farzand Ki Biwi Se Nikah Kar Lia, Is Aaitraz Ka Rab Ne Jawab Dia Ke Yeh Hurmat Ke Ahkam To Nasbi Farzand Ke Liye Hote Hai Humare Mehboob ﷺ Tum Me Se Kisi Mard Ke Baap Nahi Hai Phir Unka Koi Farzand Kyon Kar Hoga Aur Jab Farzand Nahi To Uski Biwi Huzur ﷺ Ko Kyonkar Haram Hogi.

Is Ayat Me Chand Tarah Ne Naat Sabit Ho Rahi Hai. Awalan To Yeh Ke Aitraz Ho Mehboob ﷺ Par Aur Jawab De Parwardigar, Phir Yeh Bhi Nahi Ke Unse Farmaya Jata Ke Mehboob Aap Kahdo. Nahi Balke Khud Jawab Dia Jis Ke Ma'ani Hue Ke Habib Par Aitraz Karna Yaqinan Parwardigar Par Aitraz Karna Hai. Isiliye Pehle Farmaya Gaya Tha Humne Apka Nikah Kar Dia, Kaho Ab Kon Aitraz Karta Hai ?

Dusra Yeh Ke Sare Quraan Karim Me Huzur ﷺ Ko Naam Pak Se Yad Na Farmaya Gaya, Balke Sirf Char Jaga Ek To Yaha. Dusra Surah Fatah Me Tisra Surah Muhammad Me Chothey Is Naam Pak Ke Ane Me Boht Se Maslhatein Hai Char Jagah Nam Pak Aya Ke Lafz Muhammad Me Huruf Bhi Char Hi Hai, ALLAH Jane Char Me Kya Khususiyat Hai, Maine Ek Naat Me Do Shair Isi Matlabb Ke Arz Kiye Hai Apne Diwaan Salik Me.

Char Rasool, Farishtein Char, Char Kutub, Deen Char

Silsile Dono Char Char, Lutf Ajib Hai Char Me

*Atish Wa Aab Wa Khaak Wa Bad Sab Ka Unhi Se Hai
Ashbaat*

Char Ka Sara Majra, Khatam Hai Char Yaar Me

Kalma Muhammad Huzur ﷺ Ka Ism Zaati Hai, Aur Baqi Isma E Taiba Asmate Sifate Jaise Ke Kalma ALLAH Khuda Ka Ism Zati, Baqi Asma Sifatiah Hai, Magar Is Kalma Muhammad Ko ALLAH Ke Sath Boht Hi Munasibat Hai. Muhammad Me Hurf Char. ALLAH Me Bhi Char, Muhammad Me Tashdid Ek, ALLAH Me Bhi Ek, Magar Lafz ALLAH Ki Tashid Par Alif Hai Aur Yaha Nahi Jis Se Malum Hua Ke Rab Sultan Aur Muhammad Rasoolallah Wazir E Azam, Phir ALLAH Bolo To Dono Lab Alhida Alhida Ho Jaye, Aur Muhammad Bolo To Niche Ka Hont Uper Se Mil Jaye, Jis Se Malum Hota Hai Ke ALLAH Ki Zaat Buland Wa Bala Ke Hum Bando Ki Waha Tak Rasai Na Mumkin Magar Muhammad Ur Rasoolallah ﷺ In Nicho Ko Buland Wa Bala Tak Pohchane Wale Hai.

Ek Nuqta Hai Muhammad Ke Naam Me Jisko Humne Apne Diwaan Me Is Shair Me Ada Kia.

Teri Zaat Me Jo Fana Hua, Wo Fana Se No Ka Adad Bana

Jo Ise Mitaye Wo Khud Mite, Wo Hai Baqi Is Ko Fana Nahi

Lafz Muhammad Ke Adad 92 Aur 92 Me Wahai 9 Ki Hai, Aur 9 Ke Adad Me Ajib Tamasha Hai Ke 9 Ko Sare Pahde Me Gin Jao Magar 9 Hi Rahta Hai. 9,18,27,36,45,54,63,72,81,90

Inke Maktubi Adado Ko Milao To 9 Hi Rahte Hai, Isi Tarah Ek Se Lekar 9 Ak Ke Akaya Lo, Jin Kinaro Ki Akaiya Milaoge To 9 Hi Banega Jaise Ke 1 Aur 8, 2 Aur 7 3 Aur 6.

LA ILLA ILLAH Me 12 Huruf Hai Muhammad Ur Rasoolallah Me Bhi 12 Huruf Hai. Isi Tarah Abubakar Sidiq Aur Ummar Ibne Al Khatab Ibne Afaan Aur Ali Bin Abu Talib Ke Un Sab Me 12 12 Huruf Hai. Is Lafz Muhammad Me Boht Se Tashirat Hai, Agar Kisi Ke Faqat Ladkiya Hoti Ho To Apni Hamila Biwi Ke Shikam Par Ungali Se Likh Dia Kare Man Kaan Fi Haza Ul Batan E Fasmu Muhammad Chalis Roz Tak Yeh Aman Kia Jaye, Magar Shuru Hamal Ho, To In Sha ALLAH Ladka Hi Paida Hoga, Aur Jis Bacha Ka Naam Muhammad Ho Uska Adab Wa Ahtraam Kia Jaye, Magar Shurh Bigad Ko Na Lia Jaye, Garz Ke Boht Se Adab Hai.

(Ruh Ul Bayan)

Lafz Muhammad Ke Kuch Khususiyat Hum قد جا کم Me Kar Chuke. Yaha Itna Aur Samj Lo Ke Muhammad Ke Ma'ani Hai Har Tarah Tarif Ke Layaq Ke Usme Nuqs Aur Aib Ki Gunjaish Na Ho, Jo Un Ko Muhammad Kah Kar Un Me Aib Nikale Wo Muh Se Khud Jhootha Hai Isiliye Kufaar Aap Ko Mujmam Kah Kar Bakwas Kia Karte They, Sarkar Ne Farmaya Ke Rab Ne

Mujhe Unki Galiyah Se Bacha Lia, Ke Wo Mujmam Bura Kahte Hai Aur Hum Muhammad Hai ﷺ Ya Is Ke Ma'ani Hia Saraha Hua, Yaani Khaliq Bhi Apki Tarif Farmata Hai Aur Sari Makhlug Bhi Aur Humesha Aap Tashrif Kiye Hue Ke Dunia Ki Afrinsh Se Pehle Aap Ki Tarif Shuru Hui Aur Qayamat Tak Balke Humesha Apki Taarif Hoti Rahegi. Aur Har Jagah Tarif Kia Hua Arsh Wa Farsh , Behro Bardasht Wa Jabal Har Jagah Huzur Ki Tarif Hai. Muhammad Me Do Mim, Ek ح Aur ه Hai, Do Mim Se Muraad Mulk Dunia Wa Akhirat Hai, ح Se Murad Rahmat Aur Daal Se Murad Daimi Yani Nabi ﷺ Dono Jahan Ki Daimi Rahmat (Dekho Dalail Ul Khairat Sharif) Arbi Scan Me Farmaya Gaya Ke Tum Me Se Kisi Mard Ke Baap Nahi Yani Hazrat Fatimah Zohra, Ruqaiyah Wa Kulshum Wa Zainab Radiallahu Ta'la Anhum Ke Walid Hai, Mard Ke Baap Nahi, Rahe Hazrat Ibrahim, Aur Taib Wa Tahir Wa Qasim Radiallahu Talha Anhum Wo Bachpan Sharif Hi Me Wafat Pa Gaye Unko Mard Na Kaha Jayega. Ek Fayda Yeh Bhi Hasil Hua Ke Kisi Ko Yeh Haq Nahi Hai Ke Huzur ﷺ Ko Baap Kah Kar Pukare To Bhai Kah Kar Pukarna Bad Darja Ula Haram Hai.

Khatimun Nabiyyin Me Farmaya Gaya Ke Wo ALLAH Ke Rasool Hai Aur Nabiyyon Me Sab Se Pichle Nabi Khatam Khatam Se Mutshq Aur Khatam Ke Ma'ani Moht Ke Bhi Hai Aur Akhri Ke Bhi, Balke Mohar Ko Bhi Khatam Isi Waste Kahte Hai Ke Wo Mazmun Ke Akhir Me Lagai Jati Hai Ya Yeh Ke Jab Kisi Theli Par Mohar Lag Gayi, To Ab Koi Chiz Bahar Ki Andar Aur Andar Ki Bahar Nahi Ja Sakti, Isi Tarah Yeh Akhri Mohar Lag Chuki, Bagh Nabuwat Ka Akhri Phul Khil Chuka. Khud Huzur ﷺ Ney Khatmun Nabiyyin Ke Ma'ani Farmaye Hai Ke Mere Bad Koi Nabi Nahi, Ab Jo Shakhs Kisi Tarah Ka Ja'ani, Barozi, Asli Arji, Murati, Mazaqi, Sharabi,

Afyuni, Nabi Huzur ﷺ Ke Bad Mane Wo Bedeen Aur Murtad Hai.

Isi Tarah Jo Khatam Un Nabiyyin Ke Ma'ani Kare Bilzat Nabi Aur Kisi Nabi Ka Ana Mumkin Jane Wo Murtad Hai Hazrat Isa Allaysallam Beshak Tashrif Layege, Magar Wo Pehle Ke Nabi Ho Gaye Na Ke Bad Ke , Aur Ab Ummati Ki Haisiyat Se Tashrif Farma Hoge, Akhri Farzand Ke Ma'ani Hote Hai, Ke Is Ke Bad Koi Farzand Paida Na Hua Na Ke Pehle Wale Bhi Wafat Paa Gaye, To Agar Che Hazrat Isa Allaysallam , Hazrat Khizr, Hazrat Idris, Hazrat Iliyas Allaysallam Ke Zamana Me Zinda Rahe Aur Ab Bhi Zinda Hai Aur Huzur ﷺ Ki Amad Par Sab Ke Ahkam Mansukh Ho Gaye. Ab Bad Me Nabuwat Na Mili, Jaise Ke Aftab Ke Nikalne Par Jo Tara Jis Jagah Par Hota Hai, Waha Hi Chup Jata Hai, To Khizr Wa Iliyas Zamin Par Zinda Hai. Aur Hazrat Isa Wa Idris Allaysallam Asmano Par, Magar Jaha Bhi Jo They Unke Ahkam Waha Hi Khatam Ho Gaye.

Agar Ek Magistrate Dusre Magistrate Ki Kacheri Me Gawahi Dene Jaye, To Agar Che Wo Apne Halqa Ka Jaj Hai Magar Yaha Gawah Ki Haisiyat S Ehazir Hua Hai. Isi Tarah Hazrat Isa Allaysallam Apne Zamana Ke Nabi Hai Magar Ab Jo Ayege Saltnat E Mustafa Me Aayege, Nabuwat Ka Zahoor Na Ho.

Dusra Yeh Ke Nabuwat Ka Taluq Ek Rab Se Hai, Rafh Darjat Taqrib Wagera Ka Aur Ek Makhluq Se Tablig Ahkam Ka , To Jo Qurb E ILLAHI Unko Hasil Ho Chuka Hai, Wo To Kabhi Bhi Zail Nahi Ho Sakta, Han Makhluq Ko Tablig Farmana, Wo Khatam Ho Gaya Apne Ahkam Ki Tablig Nahi Farma Sakte, Akhir Jab Hazrat Musa Allaysallam , Hazrat Khizr Allaysallam Se Mulaqat Karne Gaye To Farmaya Ke Aey Musa Aap Bani

Israil Ke Nabi Hai Mere Kisi Fa'hal Par Aitraz Na Karna Yani Me Apke Halqe Me Nahi Ho, Farmaya Boht Acha. Ab Jo Kuch Kam Khizr Se Waqeh Hue, Wo Deen E Musa Ke Sarasar Khilaf Thy Ke Bacha Ko Gunah Se Pehle Hi Khatam Kar Dia Wagera Wagera, Magar Musa Allasyallam Un Par Apne Ahkam Jari Na Farma Sake. Akhir Kyon ? Kya Nabi Na Rahe They, Nabi To They Magar Yaha Tablig Na Farma Sakte They.

Isi Tarah Hazrat Isa Allasyallam Aur Zamana Muhamamdi Ka Hal Hai, Yeh Mukhtsar Si Taqrir In Sha ALLAH Boht Hi Nafah Degi. Agar Gaur Kia Jaye.

AAYAT

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٢٥﴾
وَدَاعِيًا إِلَى اللَّهِ بِآذَنِهِ وَسِرَاجًا مُنِيرًا ﴿٢٦﴾

Roman Urdu Tarjumah

Aey Gaib Ki Khabrein Batane Wale Beshak Humne Tumko Bheja Hazir Wa Nazir Khush Khabri Deta Aur Dar Sunata Aur ALLAH Ki Taraf Uske Hukm Se Bulane Wala Aur Chamka Dene Wala Chirag

Surah Ahzab Ayat 45,46

Yeh Ayat Karima Bhi Huzur Anwar ﷺ Ki Naato Ka Majmuah Hai Aur Is Me Huzur ﷺ Ki Boht Si Khaas Sifato Ka Zikr Farmaya Gaya Hai.

Isme 8 Amor Qabil E Gaur Hai. Ya Se Bahas شَهِيدًا، النَّبِيُّ، أَرْسَلْنَاكَ سِرَاجًا مُنِيرًا، دَاعِيًا، نَذِيرًا، مُبَشِّرًا،

Agar Un 8 Ki Puri Tafsil Ki Jaye, To 8 Daftar Darkar Hai Kuch Khass Chizein Paish Ki Jaati Hai.

1 Ya Pukarne Ka Kalma Hai, Aur Pukarna Chand Maslahato Se Hota Hai, Gafil Ko Mutwajah Karna Ataab Ka Izhar Jaise Aukhit, Bujuragi Ka Izhar Jaise (Arbi Scan Me) Tashir, (Shai Ko Banana) Izhar E Mohbbat, Jaise Ke Aey Pyaare Wagera, Yaha Ya Izhar E Mohbbat Ke Liye Hai. Kyon Ke Huzur ﷺ Ek Aan Ke Liye Bhi Rab Se Gafil Nahi, Isiliye Ache Alqaab Se Khitaab Kia Jata Hai.

2 Nabi Ke Ma'ani Hai, Khabrein Dene Wala, Ya Barde Darja Wala, Yaha Dono Ma'ani Ban Sakte To Hai Magar Pehle Ma'ani Jayda Munasib Hai Kyon Ke Aage Aa Raha Hai **شَهِدًا** Gawah Wagera Aur Yeh Khabrein Hi Hai, Huzur ﷺ Nabi Bhi Hai, Rasool Bhi, Muzmil Bhi, Madsir Bhi, Magar Yaha Nabi Se Isliye Khitab Farmaya Ke Aage **أَرْسَلْنَا** Me Risalat Ka Zikr Ata Hai, To Ab Nabuwat Aur Risalat Dono Zikr Ho Gayi.

Niz Nabi Se Murad To Li Jaye Humari Khabrein Bando Ko Pohchane Wale Aur Shahid Yani Gawah Se Murad Ho Ke Bando Ki Khabrein Humko Dene Wale Baroz Q Qayamat, Ya Nabi Humari Khabrein Dene Wale Aur Shahid Jannat Wa Dozakh Ki Gawahi Dene Wale, To Boht Purlutf Bat Hogi.

أَرْسَلْنَاكَ

Se Idhar Ishara Hai Ke Chunke Humne Aap Ko Bheja Isliye Aap Ki Tazim Wa Tauheen Humari Tazim Wa Tauheen Hai Aur Ap Par Aitraz Hai Isiliye Rab Ne Huzur ﷺ Ki Taraf Se Jawabat Diye.

3 Shahid Ke Tin Ma'ani Hai, Gawah, Maujud, Hazir, Mehboob Aur Haqiqatan Shahid To Hazir Hi Ko Kahte Hai. Arbi Scan Me Gawah Aur Mehboob Ko Bhi Isiliye Shahid Kahte Hai Ke Gawah To Waqiah Wardat Par Maujud Tha Aur Mehboob Aashiq Ke Dil Me Hazir Rahta Hai, Aur Yaha Sab Ma'ani Ban Sakte Hai Gawah Ke Ma'ani To Isliye Ke Huzur ﷺ Qayamat Ke Bad Sab Ki Gawahi Dege Arbi Scan Me Niz Tamaam Ambiyah Ne Jannat Wa Dozakh Ki Gawahi Sun Kar Di, Aur Huzur ﷺ Ne Gawahi Mairaj Me Dekh Kar Di, Isiliye Aap Shahid Haqiqi Hai, Lehaja Aap Jis Ke Imaan Ya Kufr Ki Gawahi De De, To Mumkin Nahi Ke Uske Khilaf Ho

Jaye Ab Jo Koi Hazrat Sidiq Wa Farooq Wagerahum Radiallahu Ta'la Anhum Ke Imaan Me Shak Kare, Wo Khud Bedeen Hai, Ke Wo Huzur Ki Shahadat Ki Sadaqat Me Shak Karta Hai. Kyon Ke Inke Imaan Ki Huzur Ne Gawahi Di

Phir Huzur ﷺ Saltanat Illahiyah Ke Sarkari Gawah Hai Aur Sarkari Gawah Kik Gawahi Bagair Jirah Ke Qabul Hoti Hia, Balke Jo Jirah Kare Us Gawah Par Wo Mujhrim Hota Hai. Eniginr Jis Makan Ko Kamzor Bata De Ya University Jise Pass Kar Ke Us Ke Ilm Wa Fazal Ki Gawahi De De Use Hukumat Bagair Jirah Kabul Kar Lete Hai.

Isi Tarah Huzur ﷺ Jiske Imaan Ki Gawahi De De, Wo Rab Ta'la Ke Han Bila Jirah Qabul Hoti Hia, Niz Muqdam Ka Daro Madar Aur Fariqain Ki Har Wa Jeet Sirf Gawahi Par Hoti Hai. Agar Gawah Qawi Hai To Wakil Bhi Qawi. Aur Hakim Ka Faisla Bhi Chust Hota. Warna Nahi.

Dunia Me Sabut Tauheed Ka Daromadar Huzur ﷺ Par Hai , Aur Akhirat Me Tamaam Makhluq Ke Jannati Wa Dozakhi Hone Ka Daromadar Huzur ﷺ Par Hai. Waha Sare Huzur ﷺ Hi Ka Muh Takege Kyon Ke Huzur ﷺ

Dunia Me Khaliq Ke Gawah Hai Aur Akhirat Me Makhluq Ke Gawah.

Gawa Me Boht Sifaat Hoti Hai, Magar Tin Sifaat Lazim Hai.

1 Gawah Gawahi Hasil Karte Waqt Wardat Ke Mauqa Par Hazir Ho Kar Mushahida Kare Aur Gawahi Dete Waqt Hakim Ke Rubaru Hazir Ho, Isliye Use Shahid Ya Shahid Kahte Hai Yani Hazir.

2 Mudai Ki Intehai Koshish Hoti Hai Ke, Gawah Kamyab Ho, Take Muqdamam Kamyab Ho, Muda Alay Gawah Ke Nakaam Karne Ki Koshish Karta Hai, Wohi Gawah Par Jirah Karta Hai, Wo Hi Gawah Ke Ilm Par Aitraz Karta Hai Aur Kahta Hai Ke Gawah Bekhabar Hai.

3 Gawah Par Aitraz Dar Parda Mudai Par Aitraz Hai, Isiliye Gawah Ka Dushman Hota Hai, Nabi ﷺ Dunia Me Khalq Ke Samne Khaliq Ke, Jannat Wa Dozakh Ke Aur Tamaam Gaibi Chizo Ke Gawah Hai. Lehaja Dunia Me Tashrif Awari Se Pehle Khaliq Ke Qurb E Khas Me Rah Kar Tamaam Chizo Ka Mushahida Farma Kar Yaha Tashrif Laye Aur Akhirat Me Khaliq Ke Saamane Makhluq Ke Gawah Hoge. Lehaja Zaroori Hai Ke Har Makhluq Ke Har Haar Se Bakhbar Ho, Warna Gawahi Kaisi ? Niz Aaj Jo Huzur ﷺ Par Aitraz Kar Rahe Hai, Samj Lo Ke Huzur ﷺ Gawahi Unke Khilaaf Hone Wali Hai, Aur Yeh Log Mudah Alay Hai. Kyon Ke Gawah Ke Ilm Ki Tanqis Wo Karega Jiske Khilaaf Gawahi Ho.

Niz Huzur ﷺ Ke Ilm Aur Kamalat Ki Mukhalifat Dar Parda Rab Ta'la Ki Mukhalifat Hai, Kyon Ke Huzur ﷺ Rab Ta'la Ke Gawah Hai.

Khayal Rahe Ke Huzur ﷺ Ki Gawahi Char Tarah Ki Hogi, Khaliq Ke Gawah Makhluq Ke Samne, Makhluq Ke Gawah Khaliq Ke Samne, Khaliq Ke Gawah Khaliq Ke Pass, Makhluq Ke Gawah Makhluq Ke Samne, Jis Ke Jannati Hone Ki Huzur ﷺ Gawahi De, Wo Yaqinan Jannati Hai, Jise Acha Kah Dem, Wo Acha Hai, Jise Bura Kahde Wo Bura Hai. Jis Chiz Ko Halaal Farma De Wo Halaal Hai Jise Haram Kah De Wo Haram. Kyon Ke Gawah Mutlaq Hai Is Shahid Rab Ul Alamin Ke Muh Se Jo Nikle Wo Haq, Jaise Sone Ki Kaan Se Loha Nahi Nikal Sakta, Ese Hi Is Sha Parwardigar Ki Zubaan Se Batil Nahi

Nikalta Aur Hazir Ke Ma'ani Bhi Ho Sakte Hai, Yaani Aap Alam Ke Jara Jara Me Hazir Wa Nazir Hai.

Is Masla Ki Tahqeeq Hum Tafsir Naimi Para 2 Me Kar Chuke Hai. Aur Agar Puri Tahqeeq Is Masla Ki Dekhna Hai To Kitaab Ja AL Haq Me Mulahija Karo, Jis Me Huzur ﷺ Ka Hazir Wa Nazir Hona Quraani Ayat Wa Ahdees Aur Aqwal E Mohdeesin Wa Mufsin Se Sabit Kia Gaya Hai Jis Ka IN Sha ALLAH Makhalif Se Jawaab Na Banega.

Yaha Itna Samj Lo Ke Aaj Hakim Yeh Kahte Hai Ke Dawa Ki Taaqat Marz Se Jayda Hona Chaiye, Take Mar Ko Daba Sake Warna Dawa Khud Marz Se Dab Jayegi, Shaitan Bimari Hai Aur Nabi ﷺ Elaaj, Jab Shaitan Ko Yeh Quwat Di Gayi Hai Ke Arbi Scan Me

Ke Wo Iski Juriyat Tum Sab Ko Har Waqt Dekhte Hai, Aur Shaitan Sare Alam Par Nigah Rakhta Hai, Ke Jahan Kisi Ne Naiki Ka Irada Kia Aur Isne Aakar Behkaya. Ab Huzur ﷺ Ko Bilkul Bekhabar Rakha Jaye To Rab Ta'la Par Aitraz Hoga Ke Usne Bimari Qawi Paida Ki Dawa Kamzor.

Lehaja Zaroori Hai Ke Huzur Ko Hidayat Dene Ke Liye Har Waqt Har Ek Ki Khabar Ho.

Nuqta : Arbi Qaida Se Shahidan Haal Hai To Ma'ani Hue Ke Humne Aapko Bheja Is Hal Me Ke Aap Hazir Wa Nazir Hai Yani Bhejne Se Pehle Aap Hazir Wa Nazir Ho Chuke They Jaise Koi Kahe Zaid Aya Sawar Yani Aane Se Pehle Sawar Ho Chuka Tha, To Ma'ani Yeh Hue Ke Aap Dunia Me Tashrif Lane Se Pehle Bhi Alam Me Hazir They Aur Parda Farmane Ke Bad Bhi Hazir Hai.

Chunache Sahib E Ruh Ul Bayan Para 26 Surah Fatah Ayat Scan Me Dekhe

Farmate Hai Ke Huzur ﷺ Alam Ke Paida Hone Se Pehle Rab Ki Wahdaniyat Aur Rabubiyat Ko Mushahida Farmate They, Aur Jo Arwa Nufus, Ajsam, Haiwanat, Nabatab Jin, Shayatin, Farishtien Aur Insaan Paida Kiye Gaye. Unke Paida Hone Ko Mulahija Farma Rahe They. Isi Tarah Tamaam Makhluqat Ke Har Har Kaam Aur Saza Wa Jaza Shayatin Ka Awal Abid Hona, Bad Me Gumrah Hona, Hazrat Adam Allaysallam Ka Lagjis Farmana, Bad Me Tauba Qabul Hona, Jannat Me Rahna, Bad Me Zamin Par Ana, Ambiyah Ka Dunia Me Aa, Unka Tablig Farmana, Qaumo Ka Inke Sath Acha Ya Bura Suluk Karna, Garz Ke Ek Ek Waqiah Huzur ﷺ Ke Paish Nazar Tha, Isiliye Farmaya Gaya, Arbi Scan Me

Jaan Lia Humne Jo Kuch Ho Chuka Aur Hoga, Aur Kyon Na Hota Ke Dunia Ka Wajud Aap Ke Wajud Se Hai, Aur Har Nabi Ke Uloom Hazrat Adam Ke Saife , Hazrat Musa Allaysallam Ki Kitab Tamam Paigambaro Ke Uloom Huzur ﷺ Ke Uloom Ka Hisa Hai.

Phir Farmate Hai Ke Baz Ahl Ilm Ka Qaul Hai Ke Dunia Me Har Naik Bakht Par Karam Mustafa Rahta Hai Aur Huzur Hi Raqib Aur Atid Hai, Jab Kabhi Huzur ﷺ Ki Kisi Se Betawaji Farma Lete Hai To Wo Bad Bakht Banta Hai, Aur Gunah Karta Hai Aur Hazrat Adam Allaysallam Se Kahta Ka Hona Is Sabab Se Hua, Ke Tawajah E Mehboob Allaysallam Kuch Hat Gayi Thi Aur Isi Taraf Us Hadees Me Ishra Hai Ke Jo Zani Zina Karta Hai To Us Se Imaan Nikaal Lia Jata Hai Aur Jab Us Se Hat'ta Hai Imaan Wapas Hota Hai , Imaan Tawajah Musatafa ﷺ Hai Is Tawajah Par Shahidan Ke Ma'ani Huzur ﷺ Hazir Wa Nazir Hona , Ilm E Gaiib Aur Imadaad Bakhubi Sabit Hue.

Aur Shahid Ke Ma'ani Mehboob Bhi Ho Sakte Hai, Aur Waqai Aap Alam Ke Mehboob Hai ﷺ

Jin, Malaika Aur Lakdi, Pathar, Darkhat Wagera Sab Hi Aap Se Mohbbat Karte Hai, Ohad Pahad Mohbbat Karta Hai, Lakdiyah Firaq Me Roti Hai, Janwar Aap Ko Dekh Kar Daman Paak Se Lapet Kar Rote Hai, Hiran Fariyadein Karte Hai.

Ambiyah E Kiram Ki Mehboobiyat Bhi Unka Maujza Hai, Rab Ta'la Ne Musa Allaysallam Se Farmaya Arbi Scan Me Jo Dekhta Hai Ishq Ho Jata Hai. Asia Ne Dekh Kar Farmaya Aey Firon Yeh Meri Aur Teri Ankho Ki Thandak Hai. Husn E Yusuf Aur Awaz E Dawoodi Isi Mehboobuiyat Ke Liye Ata Hue, Jaise Huzur ﷺ Ke Tamaam Maujizat Ala Hai, Ese Hi Aap Ki Mehboobiyat Zamana Aur Makaan Ki Paband Nahi, Aaj Na Koi Husn E Yusuf Ka Aashiq Hai Na Awaz E Dawoodi Par Fida, Kisi Mehboob Ka Gaibana Aashiq Koi Nahi Hua, Lekin Huzur ﷺ Ki Mehboobiyat Ka Yeh Alam Hai Ke Aaj Bhi Bagair Dekhe Karodo Unke Naam Par Janein Fida Kar Rahe Hai. Husn Yusuf Ke Chahne Walo Ne Deedar Yusufi Ke Liye Rupe Kharch Kiye Magar Huzur ﷺ Ke Naam Par Sar Fida Ho Rahe Hai, Yeh Jalse Julus, Waiz, Madrse, Sab Huzur Hi Ki Khatir Hai, Phir Dusro Ke Aashiq Insaan Hue, Magar Huzur ﷺ Inshan Hi Nahi Balke Khushk Lakdiyah Unke Firaq Me Roti Hai, Kankar, Pathar Un Par Qurbaan Hai Unki Judai Me Ansu Bahate Hia, Garz Khuda Ke Mehboob Aur Aur Khudai Ke Mehboob.

Arbi Scan Me Me Tin Sifato Ka Zikr Hai, Khush Khabriyah Dena, Darana, ALLAH Ki Taraf Bulana, Agar Che Pehle Ambiyah E Kiram Ne Bhi Yeh Faraiz Anjam Diye Magar Unki Tablig Me Aur Huzur ﷺ Ki Tablig Me Tin Tarah Farq Hai, Awalan To Wo Hazrat Sun Kar Yeh Kaam Anjam Dete They Aur Huzur ﷺ Dekh Kar, Dusra Wo Khas Jamato Ke Nabi Aur

Mubshir Wa Nazir They Aur Huzur ﷺ Tamaam Alam Ke Bashir Aur Nazir Aur Dusre Paigambar Khas Waqt Tak Ke Liye Mublig Aur Bashir Wa Nazir, Magar Huzur ﷺ Qayamat Tak Ke Liye, Aj Jo Tablig Bazaryah Ulma Wa Mashaikh Wa Quraan Ho Rahi Hai, Wo Huzur ﷺ Ki Tablig Hai, In Khususiyato Ki Wajh Se Is Jagah Un Tin Sifato Se Aapko Mausuf Kia, Sahib Ruh Ul Bayan Surah Tafah Zair Ayat Arbi Scan Me Farmate Hai Ke Tamam Ambiyah Ki Ummato Ki Ba Roz E Qayamat 40 Safein Hogi Magr Huzur Ki Ummat Ki 80 Safein.

Huzur ﷺ Ko Is Ayat Me Farmaya Gaya Chamkane Wala, Siraj Quraan Me Aftab Ko Bhi Farmaya Gaya Hai. Arbi Scan Me. Agar Murad Suraj Hai, To Aap Bhi Asman Hidayat Ke Suraj Hai, Ke Suraj Se Sab Roshan Hote Hai, Wo Kisi Se Roshan Nahi. Isi Tarah Huzur ﷺ Se Sab Munwar Magar Huzur ﷺ Mustiz Nahi. Agar Is Ke Ma'ani Chirag Kiye Jaye To Bhi Bilkul Durusat Hai. Chiraag Se Taariki Dur Hoti Hai, Huzur ﷺ Tariki Jahal Wa Kufr Dur Hui, Chirag Se Ghumi Hui Chiz Talash Ki Jati Hai Huzur ﷺ Se Ghumi Hui Rah Mili. Chirag Ghar Wae Ke Liye Rehmat Aur Chor Ke Liye Zahmat Isi Tarah Huzur ﷺ Momin Ke Liye Muhafiz Aur Shaitan Chor Ko Dafah Farmane Wale. Ek Chirag Se Hazaro Chirag Jalao Magar Is Chirag Ke Noor Me Kami Nahi. Isi Tarah Huzur ﷺ Ke Noor Se Sab Munwar Magar Noor E Mustafa ﷺ Me Kami Nahi, Chiraag Har Taraf Apna Noor Deta Hai Huzur ﷺ Ne Bhi Har Taraf Munwar Farmaya Farsh Ko Bhi, Arsh Ko Bhi, Chiraag Ki Aag Uper Ko Jati Hai. Huzur ﷺ Bhi Mairaj Me Uper Tashrif Le Gaye Ese Uper Ke Jaha Koi Farishta Bhi Na Pohcha Sake, Chirag Ek Jagah Se Dusri Jaga Muntqil Hota Hai, Huzur ﷺ Makka Mukrama Chamka Kar Madina Munawara Tashrif Le Gaye.

Munir Isliye Farmaya Ke Aur Chirag Ke Niche Andera Rahta Hai. Magar Yeh Chirag Niche, Uper Har Taraf Roshni Deta Hai Aur Chirag Sirf Zahir Ko Chamkate Hai. Magar Yeh Chirag Zahir Wa Batin Dono Ko, Aur Chirag Ho Us Gul Ho Jate Hai, Magar Is Chirag Muhammadi Ko Jo Bhujayana Chahe, Wo Khud Bujh Jata Hai Aur Chirag Din Me Bekar Hote Hai Yeh Chirag Humesha Munwara Karne Wala Hai.

Raat Me Har Gali Kuche Me Mukhtlif Chirago, Bajliyo Se Roshani Li Jati Hai, Magar Aftab Nikalte Hi Sab Buja Diye Jate Hai Pehle Har Shay , Har Qabile Me Ambiya They, Ab Sirf Huzur Hi Ki Nabuwat Sare Jahan Me Hai Rat Me Chori Hoti Hai Din Me Nahi, Huzur Pehle Kutub E Illahiya Me Chori Hui Tahrifein Ki Gayi, Shayatin Bhi Malaika Ki Bato Ki Chori Kia Karte They, Is Aftab E Hidayat Ke Chamkte Hi Sari Choriyah Band Ho Gayi, Quraan Me Chori Tahrif Namumkin Ho Gayi, Aur Shaitan Chor Ka Asman Par Jana Band Hua, Use Rajam Kia Jane Laga, Kyon Ke Aftab E Hidayat Tulah Ho Gaya, Din Nikal Aya.

Latifa

Baz Mashaikh Ne Kaha Ke Quraan Me Huzur Ko Siraj Kaha Gaya Aur Aftaab Ko Bhi Isliye Ke Aftab Ko Chand Tarah Se Huzur ﷺ Se Nisbat Hai, Wo Chirag Asman, Huzur ﷺ Siraj Zamin Wa Asman Wo Chirag Dunia, Huzur Chirag Deen, Wo Chirag Baruj, Aap Chirag E Mahfil, Wo Chirag E Ajsam, Aap Chirag E Imaan Is Chirag Ke Nikalne Se Log Bedar Hote Hai Nind Se , Us Chirag Se Log Adam Se Wajud Me Aaaye.

AAYAT

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِ بْنِ إِنَّهُ

Roman Urdu

Aey Imaan Walo Nabi Ke Gharo Me Na Hazir Ho Jab Ke Ijazat Na Pao Mashlan Khane Ke Liye Bulaye Jao, Na Ke Yeh Ke Khud Uske Pakne Ki Rah Tako.

Surah Ahzab Ayat 33

Yeh Ayat Karima Huzur ﷺ

Naat Pak Hai, Isme Musalmano Ko Us Daulat Khana Ka Adab Wa Ahtram Sikhya Gaya Hai Ke Jis Me Wo Aftaab Nabuwat Jalwagar Tha.

Is Ayat Ki Shaan E Nuzul Yeh Hai Ke Huzur Syed Alam ﷺ Ne Hazrat Zainab Radiallahu Ta'la Anha Se Nikah Farmaya, Aur Dawat E Walima Ki, Log Jamaat Jammāt Se Ate They Aur Khate Jate They, Log Kha Kar Gaye, Magar Tin Shakhs Khana Kha Kar Usi Jagah Bato Me Mashgul Ho Gaye Aur Bato Ka Silsila Is Qadr Daraz Ho Gaya Ke Unke Bethna Huzur ﷺ Par Bhari Malum Hua. Huzur ﷺ

Is Jagah Se Isliye Uthe Ke Yeh Log Bhi Humko Qayam Farma Dekh Kar Uth Jaye, Magar Wo Hazrat Na Samje, Tang Tha, Ghar Walo Ko Bhi Unki Wajh Se Taklif Hui. Huzur ﷺ Waha Se Uth Kar Hujra Me Tashrif Le Gaye Daura Farma Kar Tashrif Laye To Mulahija Farmaya Ke Wo Log Bethe Hue Hai. Huzur ﷺ

Yeh Dekh Kar Phir Wapas Ho Gaye. Tab Un Logo Ko Khayal Hua Aur Uth Gaye. Is Par Yeh Ayat Krīma Utari Is Me Chand Bato Ki Musalmano Ko Hidayat Ki Gayi Hai.

Awalan To Yeh Ke Be Ijazzat Is Daulat Khana Me Na Aao,
 Dusra Yeh Ke Agar Tumhari Dawat Ki Jaye To Khana Pakne
 Se Pehle Hi Na Aa Jao, Ke Waha Beth Kar Intzar Karo, Tisra
 Yeh Ke Khana Kha Kar Ab Bila Wajh Na Betho, Balke Apne
 Apne Ghar Me Jale Jao, Is Ghar Ke Bhi Qurbaan Aur Ghar
 Walo Ke Bhi Qurbaan Jiska Adab Rab Ul Alamin Sikha Raha
 Hai Aur Agar Malaika Bhi Dakhil Ho To Kya Tajub Hai,
 Malaika Bhi Yeh Hi Adab Karte Hai Ke Bagair Ijizat Is Ghar
 Me Nahi Jate.

Wafat Ke Waqt Malk Ul Maut Ne Ahle Bait Se Dakhla Ke Liye
 Izan Talab Kia, Fatimah Zohra Ke Manah Karne Par Waps Na
 Hue Ke Rab Ke Bheje Hue They, Magar Ijizat Se Ghar Me
 Aaye.

*Be Ijizat Unke Ghar Jibrail Aate Nahi,
 Qadr Wale Jante Hai Qadr O Shaan E Ahle Bait*

Is Ayat Se Huzur ﷺ

Ka Khulq Aur Kamaal Haya Aur Shaan Malum Hui Ke Agar
 Che Kisi Se Taklif Pohche, Magar Khud Nahi Farmate Rab
 Ta'lah Farmata Hai.

Is Se Yeh Masla Bhi Malum Hua Ke Bagair Dawat Ke Kisi
 Jagah Na Jaye Aur Bila Zaroorat Kisi Ke Mehmaan Ma Bano
 Ke Uspar Bojh Par Jaye,

Wallau Alam Bil Sawab

AAAYAT

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا

Roman Urdu Tarjuma

Tahqeeq ALLAH Aur Uske Farishtein Durood Bhejte Hai. Us Nabi Par Apne Imaan Walo Tum Bhi Un Par Durood Bhejo Aur Khub Salam Bhejo

Surah Ahzab Ayat 56

Yeh Ayat Karima Bhi Huzur ﷺ Ki Sarih Naat Hai. Is Me Musalmano Ko Is Zaat E Pak Par Durood Sharif Padne Ka Hukm Dia Gaya Hai, Magar Lutf Yeh Hai Ke Quraan Karim Ne Boht Se Hukm Sunaye Namaz Ka, Roza Ka, Hajj Wagera Ka, Imaan Ka Hukm Dia, Magar Kisi Jagah Yeh Na Farmaya Ke Yeh Kam Hum Bhi Karte Hai, Humare Farishtein Bhi Karte Hai. Aur Musalmano Tum Bhi Karo, Sirf Durood Pak Ke Liye S Tarah Farmaya, Wajh Bilkul Zahir Hai Kyon Ke Koi Bhi Esa Nahi Jo Ke Rab Ka Bhi Ho Aur Bande Bhi Usko Kare, Rab Ta'la Ke Kam Hum Nahi Kar Sakte Aur Humare Kamo Se Rab Ta'la Buland Wa Bala Hai. Rab Ka Kaam Hai Paida Farmana, Rizq Dena, Marna, Jilana, Yeh Bande Hargiz Nahi Kar Sakte, Humara Kam Hai Ibadat Karna, Ita'at Karna Wagera Rab Ta'la Is Se Paak Hai, Agar Koi Esa Kam Hai Jo Rab Karima Ka Bhi Ho, Malaika Bhi Karte Ho Aur Musalmano Ko Bhi Is Ka Hukm Dia Gaya Ho Wo Sirf Aqa E Do Jahan ﷺ

Par Durood Bhejna Hai, Jaise Ke Hilal Par Sab Ki Nazre Jamah Ho Jati Hai Isi Tarah Madina Ke Chand Par Sari Makhluq Ki Aur Khaliq Ki Bhi Nazar Hai Huzur ﷺ Ki Zaat Jamah Hai,

Agar Che Rab Ta'la Ka Durood Hai Rehmat Nazil Farmana, Fariston Ka Durood Hai Dua E Rehmat Karna, Magar Tazim Mustafa ﷺ Sab Me Mushrak Hai.

Nukta :

Is Ayat Me Awalan To Khabar Di Hai Ke Har Aan Aur Har Waqt Rehmato Ki Barish Barsate Hai, Apne Mehboob ﷺ Par Aur Phir Hum Ko Hukm Dia Ke Tum Bhi Un Par Durood Pado Yani Hum Se Un Ke Liye Rehmat Mango Aur Mangi Wo Chiz Jati Hai Jo Pehle Se Hasil Na Ho To Jab Humare Bagair Rehmat Utari Hai, Phir Magne Ka Hukm Kyon Dia ?

Wajh Yeh Hai Ke Faqir Jab Kisi Darwaze Par Mangne Jata Hai, To Ghar Wale Ki Aulad Aur Mal Ki Duayein Mangta Hua Jata Hai, Malik Ka Ghar Abad, Bache Zinda Mal Salamat, Rahe Malik Samj Jata Hai Ke Yeh Tahzib Wala Bhikari Hai. Mangana Chahta Hai Magar Humare Bacho Ki Khair Mang Raha Hai. Yaha Hukm Dia Gaya Ke Aey Musalmano ! Jab Tum Humare Yaha Kuch Mangane Ke Liye Aao To Hum Aulad Se Pak Hai, Magar Humara Ek Habib Hai. Muhammad ﷺ Uski Uske Ahle Bait Wa Ashab Ki Khabar Mangte Hue Unko Duayein Dete Hue Aao To Jin Rehmato Ki Un Par Barish Ho Rahi Hai Unka Tum Par Bhi Ek Chhita Mar Dia Jayega Durood Padna Haqiqat Me Rab Se Magne Ki Ek Tarkib Hai.

Wahi Rab Hai Jisne Tujhko Humtan Karam Banaya

Humein Bhik Magane Ko Tera Asta Bataya

Niz Is Ayat Me Musalmano Ko Mutnaba Farmaya Gaya Ke Aey Durood Padne Walo Yeh Khayal Na Karna Ke Humare Mehboob Par Humari Rehmat Tumhare Mangane Par Maukuf

Hai. Humare Mehboob Tumhare Durood Ke Hajtmand Hai Jaise Member Vote Ke Hai. Tum Durood Pado Ya Na Pado, Un Par Humari Rehamtein Barabar Barsati Rahti Hai. Tumhari Paidaish Aur Tumhara Durood Sharif Padna To Kal Se Hua Un Par Rehmato Ki Barish To Jab Se Ho Rahi Hai Jabke Jab Aur Kab Bhi Na Bana Tha, Jahan Waha Kaha Se Pehle Un Par Rehmatein Hai, Tum Se Dua Magwana Tumhare Jaise Ke Liye Hai. Jab Rab Ta'la Hamd Wa Shana Ka Hajat Mand Nahi Ke Wo Mamood Hai Khawa Koi Hamd Kare Ya Na Kare , Ese Hi Huzur ﷺ Kisi Ki Naat Khawani Ke Hajatmand Nahi Wo Muhammad Hai Khawa Koi Unki Naat Pade Ya Na Pade Hamd E ILLAHI Ke Liye Huzur Kaafi Aur Naat Khawani Ke Liye Rab Bas Hai.

Isi Wajh Se Har Dua Ke Awal Wa Akhir Me Durood Sharif Padna Zaroori Hai Aur Agar Koi Shakhs Tamaam Duayein Chordh De Aur Sirf Durood Pak Hi Pada Kare, To Khuda Chaahe Kisi Dua Ki Zaroorat Hi Na Padegi Tamaam Hajatein Khud Bakhud Puri Hogi.

Mishkat Sharif Baab Ul Salat Al Nabi Allaysallam Me Abi Bin Ka'ab Radiallahu Ta'la Anho Ki Ek Hadees Naqal Farmaiu Hia Ke Unhone Arz Kia Ke Yaa Rasoolallah ﷺ Me Kis Qadr Durood Sharif Aap Par Pada Karu ? Farmaya Jis Qadr Chaho ,. Arz Kia Chothai Pado Yani Tin Hisa Digar Wazeifein Aur Chothai Durood Sharif Farmaya Jitna Chaho, Magar Durood Aur Jayda Karo To Behtar Hai, Arz Kia Ke Adha, Faarmaya Jitna Chaho, Magar Durood Sharif Aur Jayda Karo To Behtar Hai, Arz Kia Ke Acha Do Tihai Durood Sharif Farmaya Jis Qadr Chaho Magar Agar Durood Aur Jayda Karo To Behtar Hai Arz Kia Ke Kul Waqt Durood Sharif Hi Pada Karuga, Yani Bajaye Duao Ke Sirf Durood Sharif Pada Karuga, Farmaya

Yeh Durood Shairf Tumhare Sare Ranj O Ghum Ko Kafi Hai, Aur Tumhare Gunaho Ko Mita Dega.

Durood Shairf Ke Mutliq Tin Batein Arz Karta Hu, Awalan To Yeh Ke Is Ke Fazail Kya Hai ? Dusra Yeh Ke Konsa Durood Sharif Padna Behtar Ya Zaroori Hai, Aur Durood Shairf Padna Wajib Hai Ya Farz Hai Ya Sunnat, Tisra Yeh Ke Nabi ﷺ Ke Siwa Kisi Aur Par Durood Sharif Padna Kaisa Hai ?

1 Durood Pak Ke Fazail Besumar Hai Jinke Likhne Ko Daftar Chaiye. Agar Kuch Unki Tafsil Dekhna Ho To Tafsir Ruh Ul Bayan Yahi Ayat Aur Madarij Ul Nabuwat Aur Nasim Ul Riyaz , Sharaf Shifa Qaziayaz Aur Mawahib Laduniyah Ka Mutlah Karo, Magar Bataure Ikhtsar Kuch Yaha Arz Kiye Jate Hai.

Mishkat Sharif Bab Ul Salat Al Nabiyyin ﷺ Me Hai Ke Huzur ﷺ Framate Hai Ke Jis Ne Mujh Par Ek Bar Durood Sharif Pada, Khuda E Pak Us Par 10 Rehmatein Nazil Farmata Hai, Aur 10 Gunah Mauf Farmata Hai Aur 10 Darjat Buland Karta Hai, Yani Agar Koi Rozana Ek Hazar Bar Durood Sharif Pade To Rozana 10 Hazar Gunah Mauf 10 Hazar Darjat Buland Aur 10 Hazar Rehmato Ka Nuzul , Agar Sari Ummar Yeh Amal Kia Jaye To Ab Hisab Lagao, Ke Kis Qadr Fayda Hua.

Isi Mishkat Me Isi Baab Me Hai Ke Qayamat Me Mujh Se Jayda Qarib Wo Hoga Jo Mujh Par Jayda Durood Sharif Padega. Mishkat Is Baab Me Hai Ke Hazrat Ummar Radiallahu Ta'la Anho Farmate Hai Ke Tumhari Duayein Asmano Aur Zamin Ke Darmiyan Mulaq Rahti Hai, Jab Tak Tum Durood Pak Na Padh Lo, Aur Chaie Yeh Ke Humari Duayein Darmiyan Me Ho Aur Aspas Durood Pak Rahe.

Kyon Ke Qabul To Durood Shairf Hota Hai Aur Rehmat E ILLAHI Se Baid Hai Ke Durood To Qabul Farma Le Aur Darmiyan Ki Dua Ko Rad Farma De, Durood Sharif Ke Tufail Dua Bhi Qabul Ho Jayegi Isi Mishkat Sharif Ke Isi Baad Me Hai Ke ALLAH Ke Faristein Phirte Rahte Hai, Aur Durood Sharif Padne Walo Ko Talash Karte Rahte Hia, Jab Koi Bhi Durood Sharif Padta Hai To Uska Durood Sharir Humari Bargah Me Paish Karte Hai.

Subhan ALLAH Durood Pak Ke Qurbaan Ke Uski Barkat Se Hum Gunahgaro Ke Naam Is Bargah E Bekas Panah Me Liye Jaye, Bhala Esi Kaha Taqdir , Ise Yeh Lazim Nahi Dur Se Durood Huzur Na Sune Malaika To Rab Ki Bargah Me Amal Bhi Le Jate Hai. Aqal Bhi Chahti Hai Ke Durood Sharif Padna Boht Zaroori Hai Do Wajh Se Awalan To Yeh Ke Agar Koi Shakhs Kisi Par Ahsan Kare To Chaiye Ke Mohsin Ka Badla Dia Jaye, Agar Badla Na Ho Sake To Kam Se Kam Uskeliye Dua Kar Di Jaye. Agar Kisi Ke Ghar Dawat Khao, To Sahib E Khana Ke Liye Dua Kar Do, Huzur ﷺ Ke Ahsanat Shumar Se Bahar Hai, Humari Kya Majal Ke Unka Shukriyah Ada Kare, To Kam Az Kam Yeh Hi Kare, Ke Unko Duayein Dia Kare, Jaise Fuqrea Sakhi Wdata Ko Duayein Dete Hai.

Niz Ek Bar Sultan Mehmoon Ne Darbariyon Ko Hukm Dia Ke Tum Log Mere Ghar Me Jo Kuch Hai Wo Lut Lo, Sab Log Lutne Me Mashgul Ho Gaye, Magar Ayaz Rehmatullah Allay Sultan Ke Pass Akar Khade Ho Gaye. Sultan Ne Kaha Ke Ayaz Tum Kyon Nahi Kuch Lutate, Arz Kia Ke Sab Ne To Maal Ko Lia Main To Huzur Ko Leta Hu, Jo Malik Hai Sultan Ne Kaha Tum Ne Mujh Ko Liya Maine Bhi Tumko Liya, Tum Mere Aur Me Tumhara.

Isi Tarah Tamaam Duayein Se To Dunia Milti, Magar Durood Pak Ki Tilawat Se Dunia Wale Yani Muhammad Ur Rasoolallah ﷺ Milte Hai, Jab Wo Mile To Phir Kami Kis Chiz Ki Hai.

Durood Pak Duayein Wa Ibadat Ki Registry Hai, Jaise Bima Lable Lag Jane Se Mal Zaiyah Nahi Hota, Ta Maqam Maqsud Tak Pohcha Jata Hai, Ese Hi Durood Sharif Ke Barkat Se Naikiyah Qabul Hoti Hai, Isliye Har Dua Me Durood Sharif Pada Jata Hai.

Main Mujrim Hun Aqa Mujhe Sath Le Lo.

Ke Raste Me Hai Jabaja Thane Waale.

Masnwi Sharif Me Hai Ke Ek Bar Nabi Akram

ﷺ Ne Shahd Ki Makhi Se Pucha Ke Tu Shahad Kaise Banati Hai ? Usne Arz Kia Ke Ya Habib ALLAH Hum Chaman Me Jakar Har Qism Ke Phulo Ka Ras Chuste Hai Phir Wo Ras Apne Muh Me Liye Hue Apne Chuto Me Aa Jate Hai, Aur Waha Ugal Dete Hai Wahi Shahad Hai Ke Phulo Ke Ras Bakbake Hote Hai Aur Shahad Mithha, Batao Shahad Me Mithas Kaha Se Ata Hai ? Makhi Ne Arz Kia

Humein Qudrat Ne Sikha Dia Hai Ke Chaman Se Apne Ghar Tak Aap Par Durood Sharif Padte Hue Aate Hai Shahad Ki Ye Lazat Aur Mitjhas Durood Sharif Ki Barkat Se Hai, Ummid Hai Ke Humari Rukhi Phuki Ibadat Me Bhi Durood Sharif Ki Barkat Se Maqbuliyat Ka Mithas Paida Ho Jaye. Niz Jaise Ke Durood Ki Barkat Se Tamaam Phulo Ke Ras Ghul Mil Kar Ek Ho Gaye, Aur Sab Ka Naam Shahd Ho Gaya, Ese Hi Huzur Ki Barkat Se Sare Handi, Sindhi, Arbi Ajmi, Insan Ek Ho Gaye, Jin Ka Naam Musalman Ho Gaya, Aur Jaise Duroodh Sharif

Ki Barkat Se Sahhad Shifa Ban Gaya Ese Hi Har Dua Huzur ﷺ Ke Naam Ki Barkat Se Marz Gunah Ki Dawa Hai.

Durood Sharif Farz Bhi, Wajib Bhi, Sunnat Bhi Hai, Musthab Bhi, Makruh Bhi Hai Aur Haram Bhi Is Ki Tafsil Yeh Hai Ke Daur E Mukhtar Jild 1 Kitab Ul Salat Me Hai Ke Ummar Me Ek Bar Durood Sharif Padna Farz Hai Aur Jis Majlis Me Bethe Aur Huzur ﷺ Ka Ism Sharif Waha Barbar Aye To Sahib Daur E Mukhtar Ke Nazdik Jab Bhi Naam Pak Sune Durood Sharif Padna Wajib Hai Aur Har Bar Padna Musthab Aur Chand Mauqo Par Durood Sharif Padna Musthab Hai, Jisko Shami Ne Bayan Farmaya. Jumuah Ki Shab Me Aur Jumuah Ke Din Me, Hafta ,Itwar, Aur Somwar, Ke Din Aur Rozana Subha Wa Sham Aur Masjid Me Ate Jate Waqt, Aur Huzur ﷺ Ke Roza Ki Jiyarat Ke Waqt Aur Safah Wa Marwa Ke Pass Aur Jumuah Ke Khutba Me Magar Khutba Wale Durood Sharif Dil Me Pade Aur Azan Ke Bad Aur Har Dua Ke Awal Wa Akhir Aur Wuju Ke Waqt Aur Jabke Kaan Me Gaibi Awaz Aane Lage, Jab Koi Chiz Bhul Jaye, Aur Waiz Ke Waqt Aur Sabaq Padte Aur Padate Waqt Aur Fatwa Likhte Waqt Aur Nikah Ke Waqt Aur Har Kisi Mushkil Padne Par Wagera Wagera.

7 Jagah Durood Sharif Padna Makruh Hai. 1 Jamah Ke Waqt 2 Peshab Ya Pakhana Phirte Waqt Me 3 Tijarat Ke Saman Ko Sharat Dene Ke Liye 4 Phislane Ke Waqt 5 Tajab 6 Zibah 7 Chink Ke Waqt.

Tin Jagah Durood Sharif Padna Haram Hai, Ek Jab Tajir Apni Koi Chiz Kharidar Ko Dikhave Aur Uski Umadgi Batane Ke Liye Durood Sharif Pade. Dusra Jab Ke Kisi Majlis Me Koi Bara Admi Aaye To Uski Amad Ki Khabar Dene Ke Liye Durood Sharif Padna Jaye (Shami)

Isi Tarah Farz Namaz Ki Altiyaat Me Jab Huzur ﷺ Ka Nam Aye To Durood Sharif Padna Najaiz Hai.

Fayda : Quraan Karim Ki Tilawat Me Jab Huzur ﷺ Ka Naam Quraan Me Aa Jaye, To Durood Na Padna Afzal Hai Taake Quraan Ki Rawani Me Farq Na Aaye.
(Shami)

Namaz Me Altiyaat Ke Bad Durood Sharif Padna Sunnat Hai Farz Wajib Namaz Me To Dusri Altiyaar Me Sunnat Hai, Awal Pehli Me Manah, Nawafil Me Dono Bar Ki Altiyaat Ke Durood Sharif Padna Sunnat Hai Yani Pehle Qaida Me Bhi Durood Sharif Padn Kar Khada Ho

Durood Sharif Konsa Padna Chaiye ? Mishkat Kitab Ul Salat Me Hai Huzur ﷺ Se Dariyafat Kia Ke Hum Aap Par Durood Sharif Kis Tarah Pade, To Aap Ne Wo Durood Sharif Bataya Jo Namaz Me Bad Altiyaat Pada Jata Hai, Yaani Durood Ibrahim.

Is Hadees Ki Wajh Se Baz Log Kahte Hai Ke Siwaye Durood Ibrahim Ke Aur Durood Sharif Padna Manah Hai. Goya Mehaj Galat Hai Warna Phir Laazim Ayega Ke Mohdeesin Jab Kabhi Huzur ﷺ Ka Ism Paak Lete Hai To Sirf Yeh Hi Kahte Hai ﷺ Yeh Bhi Najaiz Ho, Agar Manqul Ke Siwa Dusre Durood Sharif Padna Mana Hai To Wahi Gizaein Aur Duwayein Ismaal Karni Chaiye, Jo Manqul Hai. Jis Tarah Har Giza Jo Shariat Me Haram Nahi Khana Jaiz Hai Isi Tarah Har Durood Sharif Ke Shariat Me Manah Nahi , Padna Jaiz Hai Kyon Ke Arbi Scan Me To Khana Aur Pina Mutlaq Hai Aur Arbi Scan Me Salat Mutlaq, Koi Durood Sharif Pad Lia Jaye, Sawab Payega, Haan Manqul Durood Sharif Digar Se Jayda Behtar Hai.

Dalail Ul Khairat Sharif Me Boht Se Durood Sharif Naqal Kiye Gaye Hai Sahib Rul Ul Bayan Ne Is Durood Sharif Ke Boht Afzaliyat Aur Nafeh Bayan Kia

Asslato Wasllamo Allayk Ya Rasoolallah, AL Salato Walsalamo Allaik Ya Habibullah, Al Salat Wasallamo Allaik Ya Khalillulah Yeh Boht Hi Tawil Durood Sharif Hai.

Faqir Ka Tajurba Yeh Hai Ke Durood Sharif Boht Nafeh Hai, Ke Bad E Namaz Jumuah Madina Pak Ki Taraf Muh Karke 100 Baar Yeh Pade Sallahu Allanabiyil Ummiye Wa Aale Hi Sallauallaihiwasallam Sallataw Wasalam Man Allayk Ya Rasoolallah.

Magar Hath Bandh Kar Madinah Paak Ki Taraf Khada Ho, Madina Paak Ka Rukh Magrib Aur Shumal Ke Darmiyan Hai, Humare Hindustan Me

Tambiyah :

Humare Yaha Punjab Me Qaida Hai Ke Namaz E Isha Aur Fajar Ke Bad Namaz Se Farig Ho Kar Buland Awaz Se Yeh Durood Sharif Padte Hai. Sallauallaik Wasallam Ya Rasoolallah Wa Ala Alek Wa Ashabik Ya Habiballahe

Baz Log Isko Shirk Lekin Yeh Mehaz Galat Hai Har Durood Sharif Jis Tarah Chaiye Padho Arbi Scan Me

Koi Pabandi Nahi, Buland Awaz Se Padho, Ahista Padho Aur Koi Sa Durood Pardo Bagair Sharai Mumaniat Ke Kisi Chiz Ko Najaiz To Kya Makruh Bhi Nahi Kah Sakte, Mishkat Sharif Me Aya Hai Ke Huzur ﷺ Ke Bad Namaz Ke Is Qadr Buland Awaz Se Zikrullah Karte They Ke Mohla Walo Ko Gharo Me Khabar Ho Jati Thi Ke Ab Namaz Khatam Ho Gayi Buland

Awaz Se Zikr Karne Ki Puri Behas Humne Apni Kitab Ja Al Haq Me Boht Nafis Kardi Hai. Waha Mutala Karna Chaiye.

3

Kis Par Durood Sharif Padna Jaye ? Shami Wa Alamgiri Kitab Ul Karahiat Me Hai Ke Nabi Ke Siwa Kisi Par Mustqil Taur Par Durood Sharif Padna Manah Hai. Mashlan Imaam Hasan Allaysallam Aya Imaam Husain ؑ Ke Han Nabi Allaysallam Ke Nam Ke Tabeh Karke Gair Nabi Par Durood Sharif Padh Sakte Hai. Maqsud To Huzur ؑ Par Durood Hua Inke Sadqe Me Aur Ka Bhi Naam Aa Jaye Maslan Arbi Scan Me Dekhe.

Wagera Ke Is Durood Sharif Me Aal Pak, Sahab E Kiram, Aauliyah Ulma Wa Tamaam Ummat Ka Zikr Aa Gaya Magar Huzur ؑ Ke Tufail.

AAYAT

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Surah Saba Ayat 28

Roman Urdu Tarjumah

Aur Aey Mehboob Humne Tumko Na Bheja, Magar Esi Risalat Se Jo Ke Admiyon Ko Ghairane Wali Hai Khush Khabari Deta Hua, Aur Dar Sunata, Lekin Boht Log Nahi Jante.

Yeh Ayat Karima Bhi Huzur ﷺ Ki Naat Hai, Is Me Huzur ﷺ Ke Tin Sifaat Ka Zikr Hai, Tamaam Logo Ke Liye Nabi Hona, Sab Ke Liye Bishir Wa Nazir Hona, In Tino Chizo Ki Kafi Behas Humne Surah Furqaan Ke Pehli Ayat Me Aur Surah Ahzab Me Bayan Kar Di.

Yaha Sirf Yeh Arz Karna Hai Ke Huzur ﷺ Ki Risalat Aam Hai Jis Se Koi Alhida Nahi Ho Sakta. Ambiyah Aur Auliyah Insan Wa Gair Insan.

Huzur ﷺ Ne Farmaya Ke Humko 5 Chizein Esi Ata Hui Jo Hum Se Pehle Kisi Insan Ko Na Mili, Ek Mahina Ki Rat Tak Maira Raib Dia Gaya, Tamaam Zamin Humare Liye Masjeed Bana Di Gayi Aur Pak Kar Di Gayi, Ke Jaha Namaz Ka Waqt Aa Jaye, Waha Hi Namaz Pad Li Jaye, Aur Pani Na Mile To Taimum Kar Lia Jaye, Ganimatein Halal Ki Gayi Ke Is Se Pehle Kisi Ke Liye Ganimat Ka Maal Halaal Na Tha Humko Shafa'at (Kubra) Di Gayi. Aur Nabi Khas Khas Qaumo Ki Taraf Bheje Jate They Magar Hum Tamaam Insano Ki Taraf Bheje Gaye.

Is Ayat Se Sabit Hua Ke Apki Risalat Sab Ko Aam Hai. ﷺ.

AAYAT

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٣﴾

Aey Mehboob Beshak Humne Tumko Haq Ke Sath Bheja,
Khush Khabri Deta Aur Dar Sunata Aur Jo Koi Giroh Tha Sab
Me Ek Dar Sunane Wala Guzra
Roman Urdu Tarjumah

Is Ayat Karima Me Tin Sifat To Huzur ﷺ Ke Irshad Hue, Risalat
Aama, Beshir Hona, Nazir Hona Aur Akhir Me Guzisthta
Ummato Ke Mutliq Rahnumao Ke Aane Ka Zikr Farmaya
Gaya Aur Bataya Gaya Ke Jis Qadr Bhi Umatein Hai Unme
Sab Darane Wale Guzare Hai. Magar Isko Huzur ﷺ Ki Risalat
Se Kya Taluq Hai, Yeh Baat Bhi Qabil E Gaur Hai, Matlab Yeh
Hai Ke Aey Mehboob ﷺ Aap To Sari Ummato Ki Taraf Bheje
Gaye Aur Apki Risalat Sab Ko Aam Hai, Magar Aap Se Pehle
Har Jamat Ke Liye Alhida Alhida Darane Wale Hote They To
Ab Isse Huzur ﷺ Ki Naat Bakhubi Wajeh Hui.

Is Ayat Se Baz Logo Ne To Yeh Dhoka Khaya Hai Ke Kisi
Mazhab Ke Paishwa Ko Bura Na Jano, Gair Mazhab Ke Sab
Ki Tazim Karo, Kyon Ke Yeh Sab Paigambar They, Ke Unki
Talim Logo Ne Bigad Di, Aur But Parsti Shuru Kar Di, Jis
Tarah Ke Isaiyon Aur Yahudiyon Ne Hazrat Masih Aur Hazrat
Musa Allaysallam Ki Talim Bigad Kar Salib Aparsti Wagera
Deen Me Dakhil Kar Li Aur Baaz Logo Ne Yeh Dhoka Khaya,
Ke Ambiyah E Kiram Insano Ki Alwa Dusri Makhulaq Me Bhi
Aye, Yani Jinnat Me Jin Nabi, Aur Mazallah Chohro Me
Chorhae Aur Digar Qaumo Me Usi Qaum Se Nabi. Magar Yeh

Dono Khayal Fasid Hai. Karshan Ramchardar Gautam Wagera Ka Dunia Me Nahi Sabit Nahi Humare Pas Konsi Dalil Hai Is Ki Ke Yeh Log Insan They Ya Nahi Ya Ke Kuch Shay Thi Bhi Ya Nahi Mehaz In Bato Ka Sabut Hai Jo Gair Muslim Ke Gade Hue Hai.

Yeh Bhi Galt Hai Ke Har Qaum Me Usme Se Nabi Aye. Ambiyah E Kiram Humesha Aali Nasb Sharif Me Khandan Najib Ul Tarifein Hote Hai Ke Unke Akhlaq Pakiza Aur Surat Noraani Hoti Hai, Waise Hi Un Hazrat Ke Nasb Bhi.

Bukhari Ki Shuruh Me Harqal Sha Rum Ka Waqiah Bayan Kia Gaya Hai Ke Usne Abu Sufiyan Aur Digar Ahle Makka Ko Bula Kar Nabi Karim ﷺ Ke Ahwal Se Puche To Tamaam Sawalat Me Ek Sawal Yeh Bhi Tha Ke Wo Nasb Wa Khandan Me Kaise Hai ? Sab Ahle Makka Ne Kaha Ke Wo Sare Arab Me Aali Nasb Hai, To Har Qal Ne Kaha Ke Ambiyah Aali Nasb Hi Hote Hai.

Is Ayat Me Yeh Kab Farmaya Gya Ke Har Qaum Me Us Qaum Me Se Nabi Bheje Gaye, Har Qaum Me Hidayat Karne Wale Pohche, Magar Wo They Aali Khandan Jaise Ke Aaj Tamaam Dunia Ki Qaumo Ke Huzur ﷺ Nabi Hai, Arbi Qauraishi, Hashmi, Mutlabi ﷺ.

Yeh Do Batein Zaroor Khayal Rahe Yeh Kahna Ke Gair Insan Me Bhi Nabi Us Jins Se Aye Mehaz Galat Khayal Hai Kyon Ke Quran Karim Ne Farmaya Humne Bheja Ap Se Pehle Un Mardo Ko Jin Ki Taraf Hum Wahi Bhejte They.

Is Se Malum Hua Ke Nabi Insan Hi Me Se Hote Hai, Aur Mard Hi Hote Hai, Iski Puri Tahqeeq Humari Kitab Ja Al Haq Me Dekho.

Is Ayat Ka Sahi Matlab Yeh Hai Ke Har Qaum Me Darane Wale Guzre, Khawa Wo Paigambar Ho Ya Ulma Aur Bujurgaan Deen.

Sahib E Ruh Ul Bayan Ne Farmaya Ke Yaha Ummato Se Wo Ummatein Murad Hai Jin Par Dunia Me Ajab Aya To Matlab Yeh Hua Ke Jis Jis Giroh Par Ajab Aya, Un Me Ambiyah Ulma Wa Saleh Bheje Ke Unko Ajaab Se Daraye, Jab Wo Na Maane Tab Ajaab Aya, Is Tafsir Ki Wo Ayat Taid Akrti Hai Ke Baz Arbi Scan Me Warna Baz Ummatein Esi Bi Guzre Hai Jin Me Paigambar Nahi Pohche, Rab Ta'la Farmata Hai Arbi Scan Me

Humne Ap Se Pehle Un Me Darane Wale Nahi Bheja.

Har Shakhs Janta Hai Ke Huzur ﷺ Hazrat Isa Allaysallam Me 600 Sal Ka Fasla Hai(Bukhari Akhri Jild Awal) Is Zaman Me Koi Paigambar Dunia Me Na Aye. Lehaja Yeh Hi Du Surtein Behtar Malum Hoti Hai Jo Bayan Hue.

AAyat

يَسَّ ﴿١﴾
وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾
إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

Roman Urdu Tarjumah

Hikmat Wale Quraan Ki Qasam, Beshak Tum Mursalin Me Se Ho.

Suray Yasin Ayat 1,2,3

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naat Hai, Kufaar E Makka Kaha Karte They Aap Rasoolallah ﷺ Nahi Hai. Iska Jawab Rab Ne Irshad Farmaya , Ke Aey Mehboob Quraan Ki Qasam Aap Humare Rasoolallah Hai Is Ayat Mein Tin Kalme Hai Ek Yasin, Dusra Wal Quraan Tisra Arbi Scan Me Aur Tino Me Alhida Alhida Lutf Hai, Kalma Yas Mansa Bahat Me Se Hai, Is Ke Sahi Ma'ni To Rab Ta'la Jane Ya Mehboob ﷺ Magar Mufsinin Ne Kuch Tawilein Farmai, Awalan To Yeh Ke Yasin Huzur ﷺ Ka Ism Sharif Hai Aur Poshida Hai Yani Aey Yasin , Daum Yeh Ke Ya Nida Ka Harf Hai, Is Se Murad Sayed Ul Mursalin Yani Aey Jahan Walo Ke Sardar Tisra Yeh Ke Surat Ka Naam Hai. Quraan Karim Qasam Irshad Farmai Jisme Quraan Pak Ki Azmat Ka Izhar Hai Kyon Ke Rab Ta'la Jis Chiz Ki Qasam Irshad Farmata Hai, Is Qasam Se Us Chiz Ka Zahoor Hota Hai, Hum Jo Qasamein Khaya Karte Hai Us Se Kalam Ki Mazbuti Hoti Hai Aapki Risalat Aama Ko Quran Karim Ne Quran Hi Ki Qasam Se Bayan Farmaya Aur Kisi Bhi Nabi Ki Nabuwat Par Qasam Na Farmai Gayi Garz Ke Chand Tarah Se Huzur ﷺ Ki Naat Sabit Hai.

AAAYAT

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

Roman Urdu Tarjumah

Tum Farmao Ke Aey Mere Wo Bando Jinhone Apni Jano Par Jaydati Ki ALLAH Ki Rehmat Se Naummid Na Ho, Beshak ALLAH Sab Gunah Bakhsh Deta Hai.

Surah Zamar Ayat 53

Yeh Ayat E Karima Bhi Huzur ﷺ Sarih Naat Hai Iska Shan E Nuzul Yeh Hai Ke Ek Jamaat Ne Arz Kia Ke Ya Habiballah Hum Imaan To Le Aaye, Magar Hum Barde Gunahgaar Hai. Kya Humare Gunah Bhi Maaf Ho Jayege? Is Par Yeh Ayat Karima Nazil Hui, Aur Is Me Farmaya Gaya, Ke Aey Mehboob Tum Farmao Ke Aey Mere Wo Bando, Jinhone Qasur Ke Rab Ki Rehmat Se Na Ummid Ho Islam Me Aa Jao Aur Is Samndar E Rehmat Me Gota To Lagao , To Har Mail Se Paak Wa Saaf Ho Jaoge.

Is Ayat Karima Me Arbi Scan Me Farmaya Gaya Hai. Ya To Murad Is Se ALLAH Ke Bande Hai, To Yaha Qaid Lagani Hogi, Ek To Yeh Ke Arbi Scan Me Farmata Hai Ke Aey Mere Bando ! Kyon Ke Phir Qul Se Taluq Na Hoga, Dusra Yeh Ke Arbi Scan Me Qaid Lagai. Padegi Ke Mushrikin Wa Kufaar Is Se Kharij Hai Sirf Ahl E Iman Hi Is Me Dakhil Hai. Kyonke ALLAH Ke Bande To Sab Hi Hai Aur Mushrik Ke Shirk Ki Bakhshish Nahi Ho Sakti. Arbi Scan Me Shirk Ko Nahi Bakhshta Ya Ya Ibaadi Se Murad Rasoolallah ﷺ Ke Bande Hai Yani Gulaam Abad Bamanih Aabid Bih Ata Hai Aur Bamani Khadim Bhi To Ab Ayat Ke Ma'ani Hue Ke Aey Mehboob

Farma D Ke Aey Mere Gulamo ! Ab Kufaar Khud Bakhud Nikal Gaye Kyon Ke Huzur ﷺ Ke Khudam To Musalman Hi Hai Aur Koi Ibarat Ayat Me Alhida Na Nikalni Pade.

Is Tawajah Ko Ashraf Ali Thanvi Ne Ikhtiyar Kia Hai Ke Ibaadi Se Murad Huzur ﷺ Ke Bande Hai, Aur Mashnawi Shairrf Me Hia Ikhtiyar Kya Hai

Banda khud Khawand Dar rashad jumla Alam ranjwa qul ya Ibaad

Ya ibaadi Kah ke Humko Shah ne

Apna Banda Kar lia phir Tujh ko Kya

Masla : abdul Nabi AUr abdul Rasool wagera nam rakhna bilkul jaiz hai aur quran se sabit hai Rab ta'la farmata hai arbi scan me

tumhare gulam aur tumhari londiyah arab me aam taur par kahte hai Abdi yani mera gulaam. sahib daur e mukhtaar ustad ke ustad ka naam hai Abdul Nabi khalil (dekho Daur e Mukhtaar Ka MUqdama jaha Unhone apna Shajra ilmi bayan kia.

Hadees Pak me hai jo is se manah farmaya gaya ke abdi aur ummati na kaho. yeh hukm Isthabi Hai jaise quraan ke angur ko karam na kaho ke karam musalam hai (bukhari wagera)

Sahaba e kiram ne bhi barha farmaya ke ke Kunto Abda Wa khadimihi Me huzur ﷺ ka abad aur khadim tha, iski puri tahqeeq humari kitab Ja AL haq me dekho. Jis me Is ke ese

dalail bayan kar diye gyae hai ke Jinka jawab In sha ALLAH mukhlifin se Na Mumkin hai.

Arbi Scan Me Se Malum Hua Ke Khuda Ki Rehmat Se Naummid Bande Ki Shan Nahi Balke Apne Gunaho Ko Dekh Kar Rab Se Dare Aur Rehmat E ILLAHI Par Gaur Kar Ke Ummidwar Rahe.

Khuda Qudus Tamaam Gunah Maaf Farma Dega, Magar Haquq Ul Ibaad Me Haq Wale Se Maaf Kara Dega Jaisa Ke Kutub E Aqaid Wagera Me Mazkur Hai.

AAyat

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾
لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

Roman Urdu Tarjumah

Beshak Humne Tumhare Liye Roshan Fatah Farma Di Taake ALLAH Tumhare Sabab Se Gunah Bakhshe Aglo Ke Aur Tumhare Pichlo Ke.

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naato Ka Majmuah Hai, Is Ka Shaan E Nuzul Yeh Hai Ek Bar Huzur ﷺ Ne Khawab Me Dekha Tha Ke Aap Mah Apne Ashaab Ke Makka Mukrama Me Aman Se Dakhil Hue Kabba Ki Kunji Li Aur Tawaaf Farmaya Aur Ummara Kia, Ashab Ko Is Khawab Ki Khabar Di Sab Khush Hue, Phir Huzur Ne Ummara Ka Qasad Farmaya Aur Ek 10400 Sahaba E Kiram Ke Sath Yakam Zulqaad Hizri 6 Ko Rawana Ho Gaye. Makka Mukrama Ki Rah Me Dawahalfiyah Me Ahram Bandha, Jab Maqam Afsaan Me Pohche, To Khabar Aai Ke Kufaar E Makka Jang Ke Liye Barde Saz O Saman Se Tayar Hai.

Jab Musalman Maqaam E Hudaibiyah Me Pohche, To Musalmano Ki Taraf Se Kisi Adami Kufaar Ki Taraf Bheje Gaye, Jinhone Kufaar E Makka Se Kaha Ke Huzur ﷺ Ummra Karne Ki Garz Se Tashrif Laye Hai Jung Ka Irada Nahi, Lekin Kufaar Makka Ko Yaqin Na Aya Akhir Unhone Arwa Ibne Masud Taqfi Ko Tahqeek Hal Ke Liye Huzur ﷺ Ki Khidmat Me Bheja, Arwa Ne Akar Sahaba E Kiram Ka Adab Aur Majlis Pak Musatafa ﷺ Kka Nazar Dekha To Hairan Rah Gaye. Unhone Dekha Ke Jab Huzur ﷺ Hath Mubarak Dhote Hai, To Sahaba E Kiram Is Gire Hue Pani Ko Hasil Karne Ke Liye Tute

Padte Hai. Agar Kabhi Huzur ﷺ Thukte Hai To Sahaba E Kiram Isko Lene Ki Koshish Karte Hai Aur Jisko Aur Jis Ko Wo Mil Jata Hai, To Wo Barkat Ke Liye Chehre Aur Badan Par Mal Lete Hai Jism Pak Ka Koi Bal Sharif Nahi Girta Agar Koi Bal Mubarak Jism Pak Se Juda Ho Jaye To Sahaba E Kiram Isko Adab Se Lekar Isko Apni Jaan Se Jayda Aziz Rakhte Hai. Jab Huzur ﷺ Kalam Farmate Hai To Sab Khamaush Ho Jate Hai Aur Koi Bhi Majlis Pak Me Aankh Unchi Nahi Karta, Goya Majlis Kia Hai. Ek Ilm Wa Hikmat , Adab Waqaar Ki Majlis Hai, Yah Yun Kaho Ke Farsh Par Qudsi Utarte Hai, Arwa Ne Yeh Hal Sara Kufaar E Makka Se Kaha Ke Maine Barde Barde Badhshaho Ke Darbar Dekhe Hai Magar, Jaisa Muhammad Ul Rasoolallah ﷺ Ka Darbar Gehrabar Dekha Wo Aaj Tak Suna Bhi Nahi Aur Tum Un Par Kamyaab Na Ho Sakoge.

Quraish Ne Kaha Ke Yeh Mat Kaho, Hum Is Sal Unko Waps Kar Dege , Agle Wo Aye, Jo Log Huzur ﷺ Ki Taraf Se Ahle Makka Se Guftagu Karne Ke Liye Gaye They Unme Hazrat Ushaman Gani Radiallahu Talah Anho Bhi They Das Sahaba E Kiram Humrah Ahle Makka Ki Taraf Gaye Aur Ahle Makka Ko Samajaya Ke Tum Huzur ﷺ Ko Umrah Karne Se Na Roko, Magar Wo Baaz Na Aye, Makka Mukrama Me Hazrat Ushmaan Gani Radiallahu Talah Anho Tin Roz Tak Rakha Gaya, Aur Un Se Kufaar Makka Ne Arz Kia Ke Aap Agar Chahe To Khana Kabba Ka Tawaaf Karle. Magar Hazrat Ushamana Ne Famraya Ke Mujh Se Yeh Nahi Ho Sakta Ke Huzur ﷺ Se Pehle Tawaf Karlu.

Idhar Musalmano Me Khabar Aai Ke Hazrat Ushamaan Radiallahu Ta'la Anho Ko Kufaar E Makka Ne Shaheed Kar Kar Dia, Is Khabar Par Huzur ﷺ Ne Tamaam Musalmano Se Bait Li Ke Agar Jung Karna Pardh Jaye To Koi Bhi Is Se Muh

Ne Morde Is Bait Ka Naam Bait Ul Rizwan Hai, Jo Darkhat Khardar Ke Niche Li Gayi Thi, Iska Qisa Surath Ke Akhir Me Ata Hai.

Aakhirkar Is Par Suleh Hui Ke Is Sal Huzur ﷺ Waps Tashrif Ley Jaye Aur Saal Ainda Ummarah Kare Jab Sulehnama Lika Ja Chuka Tha To Yeh Ayat Mubarak Nazil Hui Aur Farmaya Gaya Aey Mehboob Humne Aapko Fatah De Di, Isliye Yeh Suleh Fatah Makka Ka Zariyah Bani Aur Boht Si Fatuhaat Phir Hue, Yeh Tha Is Ayat Ka Shaan E Nuzul Ab Is Me Do Chizein Boht Qabil E Qaur Hai, Awalan To Yeh Fatah Se Kaha Kya Murad Hai, Dusra Yeh Ke Arbi Me Se Kya Murad Hai ?

Sahib E Ruh Ul Bayan Ne Fatah Ki Chand Tojihin Ki Hai, Ek Yeh Ke Yaha Fatah Se Murad Fatah Makka Hai Magar Yeh Bazahir Waqiah Ke Khilaf Malum Hota Hai, Lekin Kyon Ke Abhi To Ahle Makka Ne Ummrah Bhi Ada Na Karne Dia Aur Musalmano Ko Wapas Lautna Pada. Aur Fathana Mazi Hai Jis Ke Mani Hai Fatah De Di, To Kaha Jaye Ke Sulah Hudaibiyah Ho Jana Yeh Hi Fatah Hai. Ke Kufaar E Makka To Koshish Me They Ke Sulah Na Ho Aur Huzur ﷺ Ki Mansha Mubarak Thi Suleh Ho Jaye, Jo Kufaar Ne Chaha Wo Na Hua, Aur Jo ALLAH Ke Habib ﷺ Ne Chaha Wo Ho Gaya, Yeh Fatah Hui, Yeh Kaha Jaye Yeh Sulah Fatah Ka Zariyah Bani Isliye Isko Mijazan Fatah Farmay Gaya, Yah Chunke Ab Fatah Makka Yaqini Honi Thi Aur Yaqini Chizo Ko Arab Wale Mazi Se Bol Dete Hai Isliye Mazi Farmaya Gaya, Ya Yeh Ke Is Sulah Ki Wajh Se Kufaar Musalman Se Milne Julne Lage Aur Unke Khat Boht Log Is Sal Islam Me Dakhil Hue.

Ya Yeh Ke Fatah Ke Ma'ni Hai Khol Dena, Yah Murad Ke Aey Mehboob ﷺ Humne Aap Ke Liye Darwaze Khol Diye, Kis Chiz Ke ? Uloom Ke , Hikmat Ke, Hadiyato Ke, Jo Darwaze

Ab Tak Auro Par Band Rahe Pyaare Wo Tumhare Liye Khole, Darwaza Shafa'at Kubra, Darwaza Deedar E ILLAHI, Darwaza Jannat, Darwaaza Maqam E Mehmood, Darwaza Hauz E Kaushar, Yani Tamaam Rehmat E Illahiyah Ke Darwaza Tumahre Liye Khol Diye.

Yeh Mani Bhi Ho Sakte Hai Ke Pehle Farmaya Gaya Hai Gaib Ki Kunjiyah Rab Hi Ke Pas Hai, Unko Siwaye Rab Ke Koi Nahi Janta, Ab Sawal Tha Un Kunjiyon Se Kis Ke Liye Gaib Ke Khazane Khole Hi Ya Nahi Is Jagah Gfarmaya Humne Aap Ke Liye Khol Diye.

Rahi Dusri Bahas Ke Apke Gunah Is Se Kya Murad Hai ? Tamaam Ahle Islam Ka Mutfiqah Aqeedah Hai Ambiya E Kiram Gunaho Se Masoom Hai Aur Tafsir Ahmdiyah Ne Zair Ayat Arbi Scan Me Likha Hai Ke Humare Huzur Ne Qabl Nabuwat Aur Na Bad E Nabuwat Elan Ek Pal Ke Liye Bhi Irada Gunah Bhi Na Farmaya, Phir Ayt Ke Ma'ani Kya ? Is Liye Mohdeesin Aur Mufsinin Ne Is Ayat Ki Boht Si Tajihin Farmai Hai.

Madarij Ul Nabuwat Me Farma Ke Ayat Me Arbi Scan Me Se Murad Hazrat Adam Ki Khata Hai Aur Arbi Scan Me Se Murad Ummat Ke Gunah Mauf Farma Diye. Chunache Sahib E Ruh Ul Bayan Ne Isi Aayat Ke Matahat Farmay Ke Hazrat Adam Allaysallam Ne Huzur ﷺ Ke Tufail Dua Ki Aur Qabul Hui Baz Hazrat Ne Yeh Bhi Farmaya Ke Is Jagah Khatab E Ijtehadi Murad Hai.

Baz Ne Farmaya Ke Arbi Scan Me Se Murad Arbi Scan Me Hai. Yani ALLAH Ta'la Ne Apko Guzishta Zamana Me Bhi Gunaho Se Mehfuz Rakha, Aur Ainda Bhi Aapko Mehfuz Rakhega, Yani Aap Gunaho Se Mehfuz Hai Baz Ne Farmaya

Ke Ummat Ke Gunah Huzur ﷺ Ke Daman Shafa'at Ki Taraf Mansub Farma Diye Gaye Aur Humesha Ummato Ke Gunah Ambiyah E Kiram Ke Karam Ki Taraf Mansub Hote Hai.

Yani Gunah Wa Jurm Kabhi Gunahgar Ki Taraf Mansub Hota Hai , Kabhi Bakhshish Ke Zimadar Ki Taraf Jaise Muqdamas Ko Mujram Kahta Hai Mera Muqdamas Aur Wakil Wa Jaz Bhi Kahta Hai. Mera Muqdamas, Lekin Juda Gan Hote Hai. Mujrim Ka Muqdamas Is Mani Se Hai Ke Mujrim Isme Girftar Hai, Wakil Aur Jaz Ka Muqdamas Is Mani Se Hai Ke Wo Iska Zimahdar Hai, Lehaja Gunahgaro Ke Gunah Is Me Wo Girftar Hai, Huzur Ke Daman Karam Ki Taraf Mansub Hai, Is Ma'ani Se Ke Aap Ke Zimah Unki Shafa'at Hai, Arbi Scan Se Murad Gunah Hai Jinhe Huzur ﷺ Ne Gunah Bana Dia Kyon Ke Agar Huzur ﷺ Ki Jalwagari Na Hoti, To Koi Kam Gunah Na Banta Yani Apke Banaye Hue Gunah (Ruh Ul Bayan) Jaise Kaha Jata Hai Ke Chori Wa Zina Wagera Khuda Ka Gunah Hai Yani Khuda Ka Haram Farmaya Hua Gunah.

Karke Tumhare Gunah Mange Tumhari Panah

Tum Kaho Daman Me Aa Tum Pe Karodo Durood

Isiliye Baz Hazrat Farmate Hai Ke Hazrat Adam Allaysallam Ne Kahta Na Ki, Balke Is Khata Ka Sabab Wo Khabis Insan Hue Jo Pusht Hazrat Adam They, Manzur E ILLAHI Na Tha Ke Yeh Khabisa Jannat Me Paida Ho Farmaya Gaya, Aey Adam Aap Zamin Par Jakar Unko Phenk Aao, Phir Jannat Me Tashrif Le Ana (Ruh Ul Bayan Yahi Maqam Aur Mirqat Sharah Mishkat)

Asmat E Ambiyah Ki Puri Tahqeeq Humare Risala Qahr Kabriyah Bar Munkirin Asmat E Ambiyah Me Dekho Is Qism Ki Tamaam Wo Ayat Jin Se Bedeen Dalil Pakdte Hai. Sab Ki

Towajhein Aur Jawabat Mah Dalail Asmat Boht Pur Lutf Tariaq Se Bayan Kiye Gaye Hai.

Nukta : Sahib E Ruh Ul Bayan Ne Is Ayat Ke Zail Me Likha Ke Huzur ﷺ Ko Tin Fatah Inayat Hue Fatah Qarib Wo To Darwaza Dil Kholna, Aur Is Israr Par Khabardar Farmana, Dusri Fatah Mubin Wo Ruh Mustafa ﷺ Ke Darwazew Kholna Hai, Tisri Fatah Mulaq Wo Apni Nusrat Ke Darwaze Huzur ﷺ Par Kholna Jis Ki Taraf Ishara Hai. Arbi Scan Me.

AAYAT

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾
لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

Roman Urdu Tarjumah

Beshak Humne Tumko Bheja Hazir Nazir Aur Khushi Wa Dar Sunata , Ke Aey Logo Tum ALLAH Aur Uske Rasool Par Imaan Lao Aur Rasool Ki Tazim Wa Tauqeer Karo Aur Subah Wa Sham ALLAH Ki Paki Bolo.

Yeh Ayat Bhi Huzur ﷺ Ki Khuli Hui Naat Hai Aur Huzur ﷺ Ke Boht Se Aausaf Is Me Bayan Hue. Aur Musalmano Ko Is Bargah Ki Tazim Wa Tauqeer Ka Hukm Dia Gaya شاهدِ Ke Ma'ani Hai Pehle Surah Ahzab Me Bayan Kar Chuke Hai شاهدِ Ke Ma'ani Hazir Aur Mushahida Karne Wale Bhi Ho Sakte Hai. Ya To Tamam Alam Ko Dekhne Wale Ya Mairaj Me Jannat Dozakh Aur Lau Wa Qalam Ko Mulahija Farmane Wale Tamaam Makhluqat Par Nazar Rakhne Wale Hai Ya Bamani Goya Bamani Mehboob Hai.

Huzur ﷺ Ne Farmaya Arbi Scan Me Is Me Gairullah Se Uluhiyat Ki Nafi Ki Gayi Hai Aur Apki Gawahi Kamil Aur Dekhi Hui Hai, Suni Hui Nahi, Aur Sabut Ki Gawahi Dena Aasan Hai, Magar Nafi Ki Boht Mushkil Koi Kahe Ke Fulah Shair Gulsta Me Hai, Wo Sha'ar Dikhar Kar Sabit Kar Sakta Hai, Magar Yeh Kahna Ke Falah Shahar Gulistan Me Nahi Boht Mushkil Hai, Yeh Wahi Kah Sakta Hai Jiski Nazar Sari Gulsta Par Ho Ese Hi LA ILLA ILLAHO Ki Dekhi Hui Gawahi Wo Hi De Sakta Hai Jo Awal Se Akhir Tak Ka Alim Ho Aur Jare Jare Ko Janch Le, Phir Kahe Ke Main Se Sab Ko Janch Lia, Rab Ke Siwa Koi Khuda Nahi.

Shahid Ki Puri Tafsir Isi Kitab Me Surah Ahzab Ki Aya Ki Sharha Me Ho Chuki Hai.

Isme Musalmano Ko Ilm Dia Gaya Hai Ke Tum Humare Mehboob Ki Tazim Aur Tauqeer Karo, Is Me Kisi Qism Ki Tazim Ki Qaid Nahi Lagai Gayi Balke Jo Tazimein Shariat Ne Haram Farmai Hai, Jaise Tazimi Sajda Karna Aur Tazimi Ruqu Karna Wagera Unke Siwa Jo Tazim Bhi Tumse Mumkin Ho Wo Karo, Kalam Me Tazim Karo, Unka Nam Sharif Azmat Se Lo, Unko ALLAH Aur ALLAH Ka Beta Na Kaho, Baqi Jo Kalme Tazim Ke Mile Kaho Unki Har Chiz Ki Tazim Karo, Baal Mubarak Ko Chumna Libas Ki Nalain Pak Ki, Unke Likhe Hue Nam Ki Aur Unke Shahr Pak Ki Garz Ke Jis Chiz Se Unko Nisbat Ho Uski Tazim Karo, Isi Tarh Apne Hath Aur Pao Wagera Se Apni Har Har Harkat Se Unki Azmat Ka Izhar Karo.

Hata Ke Fuqah E Kiram Farmate Hai Jab Roza Pak Par Salami Ke Liye Hazir Ho To Hath Bandh Kar Ese Khade Ho Jaise Namaz Me Khade Hote Hai (Dekho Alamgiri, Baab Ziyarat E Qabr Un Nabi Kitab Ul Hajj) Isi Tarah Unke Liye Taziman Khada Hona, Unke Hath Wa Pao Mubarak Ko Bosa Dena Jaisa Ke Sahaba E Kiram Ka Dastur Tha Musthab Hai (Dekho Kitab Ul Adab Bab Ul Qayam Aur Baab Ul Musafa Wa Ul Ma'anqa)

Jin Ahadees Me Taziman Khade Hona Manah Farmaya Gaya Hai, Wo Wo Khada Hona Hai Ke Barda Adami Betha Ho Aur Dusre Log Us Ke Samne Hath Bandhe Khade Ho, Isi Liye Farmaya Gaya Arbi Scan Me

Is Tarha Na Khade Ho Jaise, Ajmi Log Khade Hote Hai, Iski Boht Nafis Tahqeeq Dekho Humari Kitab Ja Al Haq.

Wuju Ka Paani Khade Ho Kar Pio, Aab E Zamzan Khade Hokaar Pio.

Hazrat Sa'ad Ibne Muaz Radiallahu Ta'la Anho Huzur Ki Majlis Pak Me Aaye Toh Farmay Ansar Se Ke Apne Saradar Ki Tazim Ke Liye Khade Ho Jao, Garz Ke Qayam Tazimi Jaiz Aur Sunnat Se Sabit Hai. Isi Tarah Mehfil Milad Karna Aur Isme Huzur ﷺ Ki Wiladat Ke Zikr Pak Par Khada Hona Bhi Huzur ﷺ Tazim Hai Jo Aur Jis Tarah Tazim Ki Jaye Jaiz Hai, Isme Sabut Ki Koi Hajat Nahi.

Hazrat Imaam Malik Radiallahu Ta'la Madina Pak Me Kabhi Gorde Par Sawar Na Hote They, Aur Hadud Madina Munwara Me Baz Hazrat Pakhana Ke Liye Na Bethate They, Is Tazim Ka Koi Sabit Nahi Milta, Na Sahaba Se Na Tabain Se Na Tabtabain Se Magar Imaam Malik Rehamtullah Allay Ka Jazba Dil Hai Aur Koi Bhi Is Ko Manah Nahi Farmata Aur Is Ayat Me Chunke Izzat Wa Tauqeer Mutliq Hai, Isiliye Kisi Tarah Ki Isme Qaid Lagana Galat Hai.

Sahib E Ruh Ul Bayan Ne Zait E Ayat Arbi Scan Me Likha Ke Ayaz Ke Ladke Ka Naam Muhammad ﷺ Tha. Sultaan Iska Naam Adab Se Lekar Pukartte They, Ek Bar Kaha Ke Ayaz Ke Ladke Yaha Aa, Ayaz Ne Arz Kia Ke Huzur ﷺ Kya Qasur Hua Ke Aapne Iska Naam Na Lia, Farmaya Ke Main Us Waqt Bewuju Tha, Aur Yeh Naam Pak Me Bagair Wuju Nahi Leta.

Hazar Bar Ba Shaum Dahan Ba Mushk Wa Gulaab Hanuz
Nam Tu Guftan Kamaal Beadabi Asat

Batao Is Tazim Ka Sabut Kaha Hai ?

Isi Tarah Mehfil Emilad Sharif Karna Bhi Tazim E Rasoolallah ﷺ Hai, Milad Ki Boht Nafis Behas Aur Iska Sabut Quraani

Ayat, Ahdees, Aur Ijmah Aur Fahal Ambiyah Se Humari Kitab Ja Al Haq Me Hai.

Masla : Huzur ﷺ Ki Tazim Wa Tauqeer Imaan Me Dakhil Hai Aur Aapki Nalain Pak Ki Bhi Tauheen Kufr Hai.

AAyat

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Roman Urdu Tarjumah

Wo Jo Tumhari Bait Karte Hai Wo ALLAH Hi Se Bait Karte Hai ALLAH Ka Hath Unke Hatho Par Hai

Yeh Ayat Karima Bhi Huzur ﷺ Ki Intehai Naat Hai, Is Se Bait Ul Rizwan Ke Waqiah Ki Taraf Taraf Ishara Hai, Jika Zikr Hum Abhi Do Ayato Se Pehle Kar Chuke Hai Ke Jab Hazrat Ushman Radiallahu Ta'la Anho Ke Shaheed Kiye Jane Ki Afwa Musalmano Me Phaili, To Huzur ﷺ Ne Logo Se Jihad Par Bait Li Aur Sab Ne Apne Apne Hath Huzur ﷺ Ke Hath Me De Kar Bait E Jihad Ki, Phir Huzur ﷺ Ne Apne Baye Hath Ki Taraf Ishara Farmaya, Ke Yeh Hath Ushman Ka Hath Hai, Aur Apne Dahine Hath Ko Farmaya Ke Yeh Hath Rasoolallah Ka Hai Aur Me Khuda Ushman Ki Taraf Se Bait Karta Hun Khd Apne Hath Par.

Subhan ALLAH Kya Shaan E Hazrat Ushman Hai

Dast Habib Khuda Ke Yadullah Tha Hath Bana Apka Ap Wo Zishaan Hai

Nuqta :

Rasool ﷺ Ka Hath , Ushman Ka Hath Aur Huzur ﷺ Ka Hath Khuda Ka Hath, To Natija Nikla Ke Ushman Gani Ka Hath ALLAH Ka Hath Aur Quraan ALLAH Ka Kalam, To ALLAH Ke Kalam Ko ALLAH Ke Hath Yani Ushman Gani Ne Shaa Kia, Isliye Farmaya Gaya Ushman Jameh Ul Quran. Is Ayat Me Isi Bait Ka Zikr Hai Aur Is Bait Ke Karne Walo Ki Azmat Ka Izhar Hai Na Ke Jo Ap Ke Hath Par Bait Karte Hai Wo ALLAH Se Bait Karte Hai Aur Unke Hatho Par ALLAH Ka Hath Hai Is Ayat Se Tin Masle Sabit Hue. Awalan Yeh Ke Huzur ﷺ Ko Bargah E ILLAHI Me Wo Qurb Hasil Hai Ke Huzur Ki Ita'at, Huzur Ki Bai ALLAH Ki Bait Huzur ﷺ Ka Hath ALLAH Ka Hath Hai Is Ki Puri Tahqeeq Hum Kar Chuke Hai.

Surah Anfal Para 9 Me.

Sahib E Ruh Ul Bayan Ne Is Jagah Likha, Ke Huzur ﷺ Ko Parwardigar E Alam Ne Wo Martaba Jameh Ata Farmaya Jo Kisi Ko Na Mila, Rab Ke Liye Huzur ﷺ Ne Sab Ko Chordha, Ab Rab Ta'la Huzur ﷺ Ka Hai, Aur Huzur ﷺ Rab Ul Alamin Ke, Isiliye Qayatmat Me Aur Ambiyah Farmayege Nafsi Nafsi , Magar Huzur Farmayge, Ummati Ummati, Kyon Ke Nafs To Alhida Baqi Hi Na Rakha Aur Huzur ﷺ Sarapa Mazhar E Qudrate Illahi Hai, Wujud Apka Hai Ke Aur Is Me Zahoor Rab Ki Qudrat Ka Hai, Agar Parwardigar E Alam Ki Sari Sifat Ko Dekhna Ho, To Huzur ﷺ Ko Dekho. Isliye Farmate Hai Jisne Mujhe Dekha Usne Haq Dekha.

Magar Zabt Ka Yeh Alam Hai Ke Har Har Ada Se Apne Bandgi Ka Izhar Farmate Hai, Aur Baz Auliyah Is Noor Ki Thordi Jalak Bhi Pa Jate Hai.

Jab Huzur Ka Hath ALLAH Ka Hath Hua, To Huzur Ki Zuban Sharif Aur Sare Aza Me Khudai Taqat Hui, Yeh Darja Fanafillah Ka Hai. Is Darja Par Pohch Kar Insan Kharq Adat

Sifatein Paida Ho Jati Hai Ek Yeh Ke Bande Se Khudai Kaam Sadir Hone Lagte Hai, Jaise Hazrat Aasif Anan Fanan Takht Bilkis Le Aaye, Hazrat Yaqub Ne Misr Se Qamiz Yusufi Ki Khushbuh Pali, Hazrat Ibrahim E Kabba Ki Tamir Farma Kar Dunia Bhar Ke Logo Ko Hajj Ki Dawat Di To Qayamat Tak Ke Paida Hone Walo Ne Wo Awaz Sun Li, Nabi ﷺ Ke Ishare Se Suraj Chand, Badal, Barsa Yeh Sab Khudai Kam Hai. Jo ALLAH Ke Payaro Se Zahir Ho Rahe Hai, Dusra Yeh Ke Banda Is Darja Me Pohch Kar Khudai Kamo Ke Bare Me Kah Deta Hai Ke Yeh Me Kar Sakta Ho Ya Yeh Kah Deta Hai Ke Sara Alam Meri Milk Hai, Hazrat Jibrail Ne Hazrat Mariyum Se Farmaya Ke Main Tumko Beta Duga Isa Allaysallam Ne Farmay Ke Me Murde Ko Zinda Kar Sakta Hun, Ande, Kordi Ache Kar Sakta Hun, Unki Yeh Bat Rab Ta'la Ke Karam Par Naz Karte Hue Hoti Hai , Jaise Beta Bap Ke Mal Ko Kahta Hai Yeh Mera Maal Hai, Namrud Ne Khuda Ke Muqale Hokaar Kaha Wo Marrdud Ho Gaya, Isa Allaysallam Ne Farmay Arbi Scan Me Wo Pyare Ho Rahe, Kyon Ke Un Dono Hi Ke Andar Barda Farq Hai, Jaise Daku Kahe Ke Me Tumhe Mar Sakta Hum Wo Mujrim Wazir E Azam Kahe Ke Me Phansi De Sakta Hun, Wo Sacha Hai.

Dusra Yeh Ke Is Se Malum Hua Ke Bait Karna Zaroori Hai Balke Sunnat Hai, Awalan To Bait Logo Ne Mishaq Ke Din Ki Thi Ke Rab Farmaya Arbi Scan Me Phir Sahaba Kiram Ne Huzur ﷺ Ke Hath Pak Par Ki Jo Bhi Islam Lane Hazir Hote They, Apke Hath Par Bait Krte They, Magar Wo Bait E Islam Hui Aur Jo Bait Hudaibiyah Me Li Gayi, Wo Bait E Jihad Hai, Kabhi Huzur ﷺ Kisi Khas Ahad Par Bhi Baz Hazrat Se Bait Li, Jaise Ke Baz Se Ese Bait Li Ke Kisi Se Kuch Na Mangna.

Haqiqat Bait Ki Yeh Hai Ke ALLAH Ke Naib Ke Hath Par ALLAH Se Iqrar Karna Ke Hum Wafadar Bande Rahege Aur

Is ALLAH Ke Bande Yani Apne Shaikh Ko Is Par Zamin Banana, Phir Khulfa E Rashidin Ke Hatho Par Baitein Hue, Magar Yeh Bait Hukumat Bhi Thi Aur Bait Iradat Bhi Yani Muridi Ke Biat, Isiliye Is Zamana Em Mashaikh Ki Bait Ka Riwayat Na Tha. Kyon Ke Sidiq Wa Farooq Wa Digar Khulfa E Rashidin Radilallahu Ta'la Anhum Khud Shaikh Thy Aur Chunke Yeh Bait E Khilafat Thi, Is Liye Har Khalifa Ke Hath Par Alhida Bait Karna Padti Thi.

Phir Jab Khilafat Rashida Ka Zamana Guzr Gaya, Salatin Me Saltnat Rah Gayi, To Bait Hukumat To Islami Badhshaho Se Ki Gayi, Aur Bait E Tariqat Mashaikh Se, Murid Ke Ma'ani Hai Irada Karne Wala, Chunke Yeh Bhi ALLAH Ki Raza Ka Talib Hai , Isliye Ise Murid Kaha Jata Hia, Yeh Lafz Quran Ki Ayat Se Lia Gaya Hai Scan Me Dekhe.

Masla : Bait Karna Kisi Na Kisi Murshid Ki Zaroori Hai.

Kharpoti Sharif Ne Likha Ke Jis Ka Koi Peer Na Ho Uska Per Shaitan Hai, Quraan Farmata Hai Hum Qayamat Me Har Admi Ko Iske Imaam Ke Sath Bulayege. Yani Aey Chistiyyon ! Aey Qadriyyon Aey Shoharwardiyyon Aey Naqsbandiyyon ! Ya Ke Aey Hanfiyyon ! Aey Shafaiyyon ! Aey Malikyyon ! Aey Humbaliyyon ! Chalo Aur Jiska Koi Imaam Aur Shaikh Nahi, Unko Bulaya Jayega Aey Shaitaniyyon ! Kyon Ke Abhi Hum Arz Kar Chuke Hai Ke Jiska Koi Peer Nahi Uska Peer Shaitan Hai

(Ruh Ul Bayan Zair Ayat Scan Me Dekha)

Muslim Sharif Ki Riwayat Me Hai Ke Jiske Gale Me Kisi Ki Rasi Na Ho, Aur Wo Mar Jaye To Uski Maut Jahiliyyat Ki Maut Hai.

Nafs Kutta Hai Iske Gale Me Kisi Ka Pata Dalo Take Mare Na Jaye Mashaikh Ka Sajra Goya Us Pata Ki Zinzir Hai Jiski Pehli Kardi Murdi Ke Gale Me Aur Akhri Huzur ﷺ Hath Me Hai. Niz Jab Tum Sham E Nabuwat Se Dur Ho To Un Shaiso Se Taluq Rakho Jin Se Yeh Noor Chan Chan Kar Aya Hia, Huzur Rehmat Ki Barish Hai Aur Ulma Wa Mashaikh Talab, Jo Barish Na Paye Wo Un Talabo Se Apne Imaan Ki Khetiyon Ko Pani De.

Is Ayat Se Malum Hua Ke Bait Karte Waqt Murshid Ke Hath Me Hath Dena Sunnat Hai. Kyon Ke Hath Milana Ahad Ki Pukhtgi Ke Liye Hota Hai, Isliye Dua Ke Waqt Hath Uthate Hai, Goya Rab Se Le Rahe Hai, Nabi ﷺ Ne Abu Hurairat Anko Ko Lap Bhar Ilm Ata Farmaya Magar Aurto Se Hath Milana Jaiz Nahi Ke Yeh Khilaf E Hijab Hai, Han Agar Apni Mehram Ko Murid Karna Ho To Mila Sakta Hai Niz Aurat Ko Peer Nahi Bana Sakte. Kyon Ke Peeri Ek Qism Ki Imaamat Hai, Aaurat Mard Ki Imaam Nahi Ban Sakti Hai Na Aurat Ki Imaamat Sahi Hai.

Masla

Bait Char Qism Ki Hai, Ajkal Jo Raiz Hai Wo Bait Iradat Hai, Dekho Iski Tahqeeq Ke Liye Fatwa E Africa.

Note Zaroori : Murshid Me Char Batein Dekhna Chaiye, Awalan To Sahi Ul Aqeedah Ho, Dusra Bilkul Jahil Na Ho, Tisra Fasiq Wa Fajir Na Ho, Naik Parhezgar Ho, Chothey Iska Sajra Sahi Huzur ﷺ Tak Pohchta Ho Agar Isme Kisi Bat Ki Bhi Kami Ho, To Uske Hath Me Hargiz Hath Na Do.

Tisra Yeh Bhi Ayat Se Malum Hua Ke Bait Ka Tariqa Yeh Hai Ke Murid Bait Hote Waqt Murshid Ke Hath Me Hath De. Kyon Ke Farmaya Gaya ALLAH Ka Hath Un Ke Hatho Par Hai

Malum Hua Ke Huzur ﷺ Ne Hath Me Hath Lekar Bait Ki, Magar Aurato Se Jab Bait Li Jaye To Mehaz Bat Se Aur Kalam Se Li Jaye, Hargiz Unka Hath Na Chhua Jaye.

Hazrat Sidiqa Adiallahu Ta'la Anha Farmati Hai Ke Huzur ﷺ Ne Kabhi Kisi Aurat Ka Hath Pakad Kar Bait Na Kia, Balke Peer Se Aurat Ko Parda Karna Chaiye. Jabke Wo Ajnabi Ho.

Murid Ka Hath Pakdna, Esa Hai Jaise Bajli Ki Currant ,Ke Agar Hazaro Adami Ek Dusre Ka Hath Pakde Ho Aur Ek Adami Me Currant Aa Jaye To Sab Me Pohch Jati Hai, Ese Hi Noor E Nabuwat Ki Karwat Sahabi Ne Hasil Ki, Ab Qayamat Tak Yeh Currant Mashaikh Me Rahegi, Aur Unke Muridin Apne Apne Mashaikh Ke Hath Se Hath Mas Kar Ke Wo Barqi Ru Apne Lete Rahege, Agar Aurat Ka Hath Pakad Kar Bait Na Kar Sake To Rumal Ya Chadar Ka Ek Gosha Pakade Dusra Gosa Wo Arat , Take Yeh Noori Currant Is Zariyah Se Us Aurat Murid Tak Pohche Ese Hi Rail Ke Dabbo Ka Hal Hai.

Fayda Jalila : Murshid Ya Shaikh Ke Bad Is Zariya Se Us Aurat Murid Tak Pohche Ese Hi Hukm E Sharai Yeh Hai Ke Sajda Nashin Me Wo Char Siftein Ho, Jo Murshid Ke Liye Zikr Ki Gayi. Ab Sajada Nashini Ki Tin Surtein Hai, Ya To Shaikh Khud Apni Zindgi Me Kisi Ko Apna Jaanshin Muqrar Kar De, Jaise Ke Sidiq E Akbar Ne Farooq E Azam Ko Apni Zindagi Me Khalifa Farma Dia, Ya Shaikh Ke Aam Muridin Shaikh Ki Wafat Ke Bad Usko Sajdanashin Bana De Jaise Sidiq E Akbar Ki Khilafat Ke Aam Muslimin Ke Mashwara Se Hui. Huzur ﷺ Ne Kisi Ko Khalifa Na Banaya Ke Muridin Me Se Khas Mu'atmad Log Kisi Ko Sajdanashin Bana Le, Jaise Ke Hazrat Ushman Gani Wa Ali Radiallahu Ta'la Anhuma Ki Khilafat Ke Khas Ashab E Hal Wa Aqad Ke Mashwara Se Hui, Yeh Khilafatein Aj Kal Ki Khilafato Ke Liye Dalil Hai.

Ab Jo Mashwara Ho Gaya Hai Ke Peer Ka Beta Peer Banana Chaiye, Usko Murshid Ne Khilafat Di Ho Ya Na Aur Wo Iska Ahal Ho Ya Na Ho, Muridin Is Se Razi Ho Ya Na Ho, Yeh Mehaz Galat Hai, Iski Boht Purzor Tardid Shareh Qasida Burda Ne Ki Hai.

Wo Likhte Hai Ke Ajkal Sajda Nashini Bacho Ka Khel Hoka Rah Gayi, Ke Peer Ke Nabalig Na Ahal Bete Sharai Ke Peer Banaye Jate Hai, ALLAH Taufiq De Rah Rast Par Chalne Ki Aameen

Aur Peerzade Bhi Samjte Hai Ke Peeri Humari Ghar Ki Mairash Hai, Agar Khilafat Mairas Hoti To Khulfa E Rashidin Ki Aulad Hi Unki Khalifa Hoti.

AAAYAT

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ
السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا

Roman Urdu Tarjumah

Beshak ALLAH Razi Hua Imaan Walo Se Jab Wo Us Darkhat Ke Niche Tumhari Bait Karte They To ALLAH Ne Jana Jo Unke Dilo Me Hai To Un Par Itminan Utara, Aur Jald Ane Wali Fatah Ka Inaam Dia.

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Izzat Wa Azmat Ke Khutbe Irshad Farma Rahi Hai Aur Jin Khush Nasib Hazrat Ne Unke Dast E Mubarak Par Bait Ki, Unke Maratib Ka Zikr Farmati Hai Bait Ul Rizwan Jis Ka Waqiah Hum Do Ayato Me Paistar Zikr Kar Chuke Hai. Is Bait Me Shirkat Karne Wale Ashab Ko Jo Imaan E ILLAHI Mila, Us Ka Is Me Zikr Hai, Unko Tin Char Naimatein Mili, Raza E ILLAHI Se Itminan Ka Uturna, Anqarib Fatah Wa Nusrat Ki Khushkhabari Aur Boht Si Ganimatein Jab Ke Bait Karne Walo Ko Yeh Inamaat Mile To, Jin Ke Sadqe Me Yeh Sab Kuch Mila, Un Ki Izzat Wa Azmat To Qayas Wa Gumaan Se Bhi Bahar Hai.

Is Jagah Chand Batein Qabil E Gaur Hai. Bait Ul Rizwan Me 1400 Hazrat Ne Bait Ki, Aur Chuke Un Hazrat Ko Khabar De Di Gayi , Ke ALLAH Tumse Razi Hai Isliye Isko Bait Ul Rizwan Kahte Hia.

Note Zaroori : Is Ka Matlab Yeh Nahi Hai Ke Khuda E Pak Un Sahaba E Kiram Ke Siwaye Auro Se Razi Nahi Hai, Rab Ta'la Sab Sahaba Se Razi Aur Sab Ke Liye Jannat Ka Wadah Farma

Chuka Hai Farmata Hai Sab Se ALLAH Ne Jannat Ka Wadah Farmaya Ek Jaga Irshada Hua ALLAH Unse Razi Aur Wo ALLAH Se Razi Aur Yeh Inaam Har Us Shakhs Ke Liye Hai Jo Rab Se Dare, Isliye Sahaba E Kiram , Tamaam Ahle Bait Sare Ulma Aur Aauliyah ALLAH Ko Raziallahu Anho Aur Rehmatullah Allay Kahna Jaiz Hai. (Shami)Na Ke Khususi Raza Is Jagah Murad Hai.

Hidayat : Jo Shakhs Hazraat Sahaba Aur Khas Kar Bait Ul Rizwan Me Shirkat Karne Walo Ko Mazallah Bura Kahe Ya Unko Munafiq Kahe Ya Kahe Ke Bad Me Abubakar Sidiq Ya Farooq E Azam Ya Ushman Gani Radiallahu Ta'la Anhum Islam Se Phir Gaye, Wo Kafir Aur Murtad Hai, Kyon Ke Phir Us Ke Ma'ani Yeh Hue Ke Rab Ul Alamin Ko Ilm Na Tha Ke Un Hazrat Ka Anjam Kya Hoga, Aur Unko Apni Khushnudi Ka Tamga De Dia, Rab Alim Wa Khabir Hai Jin Se Radi Ho Wo Waqai Jannati Aur Jannatiyon Ke Sardar Hai.

Jis Darkhat K Niche Yeh Bait Li Gayi, Wo Darkhat Babul Ka Tha Jis Ko Arbi Me Kahte Hai Samra Yake Beri Ka Darkhat Tha, Garz Ke Khardar Darkhat Tha, Magar Ruh Ul Bayan Me Riwayat Babul Ke Darkaht Ki Milti Hai. Qudrat E ILLAHI Se Yeh Darkhat Gaib Ho Gaya, Aur Log Dusre Darkhat Ko Yeh Darkhat Samjkar Uski Jiyarat Karte They Aur Uske Niche Namazein Ada Karte They Barkat Ke Liye. Hazrat Farooq E Azam Ne Awalan To Unko Is Se Roka Ke Yeh Wo Darkaht Nahi Hai, Magar Jab Malum Farmaya Ke Logo Ko Dhoka Laga Hua Hai To Us Galti Se Bachne Ke Liye Yeh Darkhat Katwa Dia. Dekho Muslim Jild 2 Kitab Ul Imarat Bab Bait Ul Rizwan Aur Bukhari Kitab Ul Magazi Aur Ruh Ul Bayan Yehi Ayat)

Baz Log Is Waqiah Farooqi Ko Sanad Banate Hai Aauliyahallah Ki Qabur Girane Aur Unki Tauhin Karne Ke

Liye Ke Farooq E Azam Ne Wo Mubarak Darkhat Katwaya,
Hum Yeh Chizein Girate Hai.

Sahib E Ruh Ul Bayan Isi Ayat Ke Matahat Farmate Hai Ke
Yeh Log Nihayat Hi Bedeen Hai Aur Unke Yeh Fa'hl Kufr Hai,
Yahi Firon Ne Kaha Tha Agar Farooq E Azam Radiallahu Ta'la
Anho Tabrukat Ke Mukhalif Thy, To Huzur ﷺ Ke Wo
Tabrukat, Baal Sharif, Libaas Sharif Kyon Baqi Chordhte Jinki
Sahaba E Kiram Ziyarattein Karte They. Aur Huzur ﷺ Ka Roza
Khud Farooq E Azam Ne Q Tamir Karwaya Tamaam Ulma E
Milad Madina Pak Jate Rahe, Magar Kisi Ne Bhi Is Roza Pak
Ki Imarat Ki Mukhalifat Na Ki, Auliyahallah Ke Mazarat Par
Imarat Banane Ki Puri Behas Quraan Aur Hadees Aur Fiqah Ki
Ibarato Se Is Ka Sabut Mukhalifin Ke Dalail Aur Unke Jawabat
Humari Kitab Ul Ja Al Haq Me Dekho.

Ruh Ul Bayan Me Ek Hadees Naqal Farmai Ke Huzur ﷺ Ne
Un Sahaba E Kiram Se Farmaya Khizr Allaysallam Bhi Sharik
They, Kyon Ke Wo Apne Waqt Ke Nabi Hai Aur Sahaba E
Kiram Nabi Se Afzal Nahi Ho Sakte Isliye Manana Padega Ke
Wo Bhi Is Bait Me Sharik They, Kyon Ke Wo Zamin Par Hai
Aur Zinda Hai.

AAAYAT

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

﴿٢٨﴾

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

Roman Urdu Tarjumah

Wo Wahi Hai Jisne Apne Rasool Ko Hidayah Aur Sachhe Deen Ke Sath Bheja Ke Use Sab Deeno Par Galib Kare. Muhammad ALLAH Ke Rasool Hai Aur Unke Sath Wale Kafiro Par Sakht Hai Aur Apas Me Narz Dil, To Unko Dekhega Ruqu Karte Sajda Karte Aur ALLAH Ka Fazal Aur Raza Cahte Hai.

Surah Fatah Ayat 28,29

Yeh Ayat Bhi Huzur ﷺ Ala Naat Aur Sahaba E Kiram Ki Manqbat Hai.

Is Ayat Me Chand Maqam Gaur Ke Qabil Hai. Ek To Arbi Scan Me Rab Ta'la Ne Pehcha Karai Muhammadur Rasoolallah Me Apne Habib Ki Aur Arbi Scan Me Sahaba E Kiram Ki, Ya Yun Kaho Ke Rab Ul Alamin Ne Apni Pehchan Karai. Mehboob ﷺ Ke Zariye Se Aur Mehboob ﷺ Ki Pehchan Karai Bazariyeh Sahaba E Kiram Farmaya Gaya Aey Musalmano Agar Rab Ta'la Ko Janana Chahte Ho To Is Tarah Pehchano Ke Rab Wo Hai Jisne Ese Rasool ﷺ Ko Nabi Bana Kar Beheja. Bila Tashbiyah Yun Samjo, Ke Ek Ala Darja Karigar Kahta Hai Ke Main Wo Hun Jisne Falah Imaarat Banai Hai, Ya Qabil Ustaad

Kahta Hai Ke Me Wo Hun Jisne Falah Shagird Ko Qabil Banaya, Agar Meri Ilmi Qabiliyat Dekhna Hai To Mere Falah Shagirdh Ko Dekho, Ke Mere Ilm Wa Hunar Ka Namuna Hai, Dast Qudrat Bhi Aj Is Anokhe Aur Nirale Banda Khas Par Naz Farmata Hai, Ke Agar Meri Qudrat Mera Ilm Meri Sakhawat Mera Karam Garz Ke Meri Tamaam Sifat Ka Nazara Karna Hai To Mere Mehboob ﷺ Ko Dekh Lo Yeh Mazhar E Zaat Hai, Iski Tafsil Me Both Tawal Hai.

Ya Yun Samjo Ke Aftaab Ko Koi Aankh Nahi Dekh Sakti, Lekin Agar Rangin Shisha Me Suraj Ka Aks Liya Jaaye Aur Is Shisha Me Nazar Ki Jaye, To Jamal Agftaab Nazar Ata Hai, Yeh Zaat E Pak Bhi Qudrat E ILLAHI Dekhne Ka Gehre Rang Wala Shisha Hai, Isko Dekha To Rab Ki Sifaat Ko Dekha.

Arbi Scan Me Do Ahtmal Hai. Ek Yeh Ke Rab Ta'la Ne Nabi ﷺ Ko Hidayat Yafta Bana Kar Bheja Yani Aur Bache To Ma Baap Ustad, Mashaikh Aur Saathiyon Se Mukhtlif Qism Ki Hidayatein Lete Hai. Magar Huzur ﷺ Ne Paida Hote Hi Sajda Farmaya *Ruh Ul Bayan Yahi Maqam)

Humesha Halima Dai Ka Ek Pistaan Chusa, Dusra Apne Bhaiyon Ke Liye Chorda, Zahoor Nabuwat Se Pehle Namazein Pardhi. Dusra Yeh Ke Tumhari Hidayatein Huzur ﷺ Ko Ata Farmai, Yani Jise Jo Hidayat Milegi Wo Huzur Se Milegi, Huzur ﷺ Ko Sar Chasma Hidayat Bana Kar Bheja, Deen E Haq Se Murad Sacha Deen Hai Ya Mazbut Deen Yani Pichle Deen Agar Che Sache They Magar Mazbut Na They, Lehaja Mansukh Ho Gaye, Huzur Anwar Ka Deen Sacha Hai, Mazbut Bhi Ke Kabhi Mansukh Na Hoga.

Phir Farmaya Rasool To Aur Ambiyah Bhi They, Magar Yaha Huzur ﷺ Ko Khas Karke Farmaya, Ruh Ul Bayan Me Hai Ke

Chand Wajh Se , Awalan To Isliye Ke Aur Ambiyah E Kiram To Dunia Me Tashrif Lakar Rasool Hue Huzur ﷺ Alam E Arwa Me Bhi Rasool They, Jab Se Rab Ki Rabubiyat Ka Zahoor Tab Se Rasool Ki Risalat Ka Elaan.

Dusra Isliye Ke Aur Ambiyah Ki Nabuwat To Dunia Me Chand Roz Rahi, Magar Huzur ﷺ Ki Risalat Ta Qayamat Balke Jannat Me Bhi Ke Waha Ke Har Pata Par Likha Hai La ILLA ILLAHU MUHAMMADUR Rasoolallah.

Chotha Isliye Ke Sab Ambiyah E Kiram Khas Khas Maujizat Lekar Aaye, Huzur ﷺ Tamam Maujizat Lekar Aaye, Kalma Muhammad Ki Barik Batein Hum Age Arz Kar Chuke Hai.

Chand Batein Aur Suno, Tamaam Alam Huzur ﷺ Ke Noor Se Bana Hai, Kyon Ke Sari Chizo Ke Adad 92 Hai Aur Muhammad Ke Adad Bhi 92 Hai, Guru Nanak Is Tarah Isko Sabit Karte Hai.

Naam Liyon Jis Anchar Ko To Kar Choganata Do Milao Pachgan Karo Kato Bis Bana

Nanak Bache To Tunge Do Isme Aur Mila, Is Badhar Ke Naam Nam Muhammad Bana

Yani Kisi Chiz Ke Ada Nikal Lo, Aur Adado Ko Char Gunah Kar Lo, Kyon Ke Ya Char Hai Is Chogne Ko Do Mila Kar 5 Se Zarb De Do, Kyon Ke Yeh Panjtan Pak Ka Adad Hai, Aur Jo Hasil Hua, Usme Se Bis Bis 3 Dafa Nikal Do, Baqi Ko 9 Se Zarb De Kar Do Mila Do, 92 Hasil Hoge.

Maslan Kisi Chiz Ke Adad Hai Tin, Isko Chogna Kia To Hue Bara, Do Milaye Hue 14 Panch Gnah Kiye To Hue 70 Is 70 Me

Bis Bis Tin Dafa Nikal Do To Bache 10 , 10 Ko 9 Gunah Kia To Hue 90 Do Milaye 92 . Har Jagah Yahī Qaida Jari Hai.

Huzur ﷺ Ke Do Nam Zati Hai. Ahmad Yani Rab Ki Kama Haq Hamd Karne Wale Muhammad, Rab Ne Unki Hamd Ki Aur Tamaam Makhluq Se Unki Hamad Karai.

Is Ayat Le Ma Tahat Ruh Bul Bayan Me Hai Ke Mehfil E Milad Ki Majlis Me Huzur ﷺ Ki Intehai Tazim Hia Aur Sari Ummat Ka Amal.

Agar Che Huzur ﷺ Ki Sifat Boht Hai Lekin Rab Ta'la Ne Unhe Yaha Risalat Ki Sifat Se Yad Farmaya Aur Kalma Me Bhi Yahī Wasf Rakha Do Wjah Se , Ek Yeh Ke Huzur Ka Taluq Rab Se Bhi Hai Aur Makhluq Se Bhi, Rasool Me Un Dono Taaluq Rab Se Bhi Hai Aur Makhluq Se Bhi, Rasool Me In Dono Taluqat Ka Zikr Hai Yani Khuda Ke Bheje Hue Aur Makhluq Ki Taraf Bheje Hue Agar Che Nabi Me Bhi Yeh Bat Hasil Hai, Lekin Nabi Me Sirf Khabar Lana Hai Aur Rasool Me Khabar Hidayat Aur Inamat Sab Lane Ki Taraf Ishara Hai, Dusra Isliye Do Bichrdoko Milane Wale Rasool Hi Hote Hai.

Jaise Daak Ka Mahkma Ke Agar Yeh Na Ho To Do Mulk Aur Do Sahhar Cut Jaye, Isi Tarah Khaliq Wa Makhluq Me Taluq Paida Karne Wale Rasool Hi Hai Ke Agar Un Ka Wasta Darmiyan Me Na Ho, To Khaliq Me Koi Taluq Na Rahe, Huzur ALLAH Ke Rasool Hai, Ke Is Ki Namtein Hum Tak Pohchate Hai, Aur Humare Rasool Hai Ke Humari Darkhwast Bargah E Rab Me Paish Farmate Hai, Aur Humare Gunah Waha Paish Karke Maaf Karate Hai, Jo Kahe Ke Hum Khud Rab Tak Pohch Jayege Wo Dar Parda Huzur ﷺ Ki Risalat Ka Munki Hai, Agar Hum Waha Khud Pohch Jate To Rasool Ki Kya Zaroorat Thi, Rab Gani Hokaar Bagair Wasta Hum Se Taluq Nahi Rakhta. To

Hum Mohtaz Aur Zaif Ho Kar Rab Ta'la Se Rasta Taluq Kaise Rakh Sakte Hai, Isliye Irshad Hua Arbi Scan Me Me Char Sifat Bayan Hui Hai, Huzur ﷺ Ke Sath Rahna , Kufaar Par Sakht Hona Apas Me Rahimn Wa Karim Hona, Ruquh Wa Sajud Jayda Karna, Yani Abid Hona, Yeh Charo Sifat ALLAH Ke Fazal Se Tamaam Sahaba Ke Andar Maujud Hai, Magar Char Khulfa Me Ek Ek Wasf Kamal Darja Ka Tha. Sidiq Me Sath Rahna Ummar E Farooq Me Kafiro Par Sakht Hona, Ushman Gani Me Rahim Hona, Maula Ali Me Ibadat Za Zahar Radiallahu Talh Anhum Goya Ke Shamh Nabuwat Ki Laltain Ke Char Shishe Hai Alhida Alhida Rang Wale, Agar Noor E Nabuwat Dekhna Hai. Toh In Rang Be Rangi Shisho Ke Zariye Se Dekho, Jo Shakhs In Shisho Se Alhida Hai Wo Noor Mustafa ﷺ Se Dur Hai Kyonke Mumkin Na Tha Ke Rab Ul Alamin Apne Nabi Ke Sath Ke Liye Ese Logo Ko Khas Kia Jo Mazallah Imaan Dar Bhi Na Ho, Aur Phool Ke Pas Rah Kar Miti Bhi Mehak Jati Hai, Asman Ka Suraj Jis Gandi Zamin Par Roshni Dal De Wo Paak Ho Jaye To Kis Tarah Ho Sakta Hai Ke Huzur ﷺ Ke Pas Rahne Wale Khushbudar Naujawe Aur Huzur ﷺ Jo Ke Dono Jahano Ke Haqiqi Suraj Hai. Is Suraj Ke Pas Bethane Wale Kyon Kar Gande Rah Sakte Hai. Agar Mazallah Yeh Deendar Na They, To Quraan Ke Pehchanane Wale Makhluq Tak Aur Ahdees Ke Sunane Wale, Deen Ki Tabligh Karne Wale Gaz Ke Chaman E Musatafa ﷺ Ki Nigebani Karne Wale To Yahi Hazrat Hai To Kya Quraan Aur Islam Mazallah Bure Logo Ke Hatho Me Fala Fulah.

Jis Aankh Ne Imaan Se Ek Bar Bhi Jalwa E Mustafa ﷺ Dekh Lia Iska Darja Dunia Bhar Ke Gaus Wa Qutub Se Bardh Gaya, To Jo Hazrat Saya Ki Tarah Humesha Huzur ﷺ Ke Sath Rahe Wo Kya Shan Rakhte Hoge.

Sidiq E Akbar Radiallahu Ta'la Anho Huzur ﷺ Ke Sath Ese Rahe Ke Wiladat Se Pehle Alam Arwa Me Sath, Dunia Me

Bachpan Me, Jawani Me, Safar Me, Watan Me, Har Jagah Huzur ﷺ Ke Sath Hijrat Auro Ne To Aage Piche Ki, Magar Sidiq E Hijrat Me Bhi Sath, Gar Me Sath,,Jisko Quraan Suna Raha Hai Ke Arbi Scan Me Quraan Ne Siqiq Akbar Ki Sahabiyat Ka Yaar E Gar Hona Bayan Kia Hai, Aaj Humari Aurdo Me Bhi Kahte Hai Falah To Mera Yar E Gar Hai, Yar Gaar Isi Jaga Se Lia Gaya Hai Ke Sidiq E Akbar Ne Gaar Me Haq Rafqaat Ada Kia.

Wafat Me Sath Isi Tarah Jab Huzur ﷺ Ki Wafat Hui To Apki Umar Sharif 63 Saal Ko Pohchi To Wafaat Pai, Do Sal Aur Chand Ma Ummar Me Chote They,, Wahi Zamana Pura Farma Kar Jab 63 Sal Ko Pohche To Wafat Pai.

Tariqa Wafat Me Sath, Ke Huzur ﷺ Ki Wafat Zahar Se Hui, Jo Khaibar Me Ek Yahudi Aurat Ne Khilaya Tha, Sidiq E Akbar Radiallahu Ta;La Anho Ki Wafat Bhi Zahar Se Hui Ke Saanp Ne Gaar Me Kata Tha Aaj Wo Zahar Laut Aya.

Niz Sahi Riwayt Me Hai Ke Huzur ﷺ Me Ke Daulat Khana Me Wafat Ki Rat Chirag Ke Liye Tail Na Tha Aur Sidiq E Akbar Radiallahu Ta'la Anho Ki Wafat Ke Waqt Na Ghar Me Kafam, Na Kafar Ke Liye Daam, Chunache Unhi Istemali Kapdo Me Kafan Dia Gaya Dhokar.

Dekho Isma Ul Rijaal) Phir Bad Wafaat Sharif Qayamat Tak Ke Liye Qabar Me Mehboob Ke Daman Me Jakar So Gaye.

Hazrat Farooq Kufaar Par Kaise Sakht. Hadees Pak Me Ata Hai Ke Umar Jis Rah Se Shaitan Tumko Jata Hua Dekh Leta Hai, To Wo Rasta Chordh Deta Hai. Gazwa Me Hazrat Ummar Radiallahu Talah Anho Ki Raye Hui Ke Sare Qaidi Kufaar Qatal Kar Diye Jaye. Unki Ray Ki Taid Quraan Karim Ne Farmai. Abdullah Ibne Abi Munafiq Ke Janazae Ke Liye

Hazrat Ummar Ki Raye Hui Ke Iski Qabar Par Na Jaya Jaye,
Aur Namaz Na Pardhi Jaye Ayat Ne Is Hi Ke Taid Ki.

Aj Bhi Jo Shakhs Ya Ummar Apne Sine Par Ungli Se Likh Kar
Soye To Rat Ko Shaitan Khawabo Aur Bazriyah Khawab
Ahtlam Se Mehfooz Rahe.

Hazrat Uthman Gani Quraan Jamah Farma Kar Sare
Musalmanno Par Ahsan Kar Gaye. Madina Sharif Me Paani Ki
Boht Kami Thi, Mithhe Pani Ka Sirf Ek Kunwa Tha Iska Malik
Boht Mehga Pani Farokht Karta Tha. Wo Kharidh Kar Wakf
Farma Dia, Ta Qayamat Haaji Is Ka Paani Pite Rahege, Goya
Aap Saqi Hijaaz Hai. Is Kuwe Ka Naam Bair Ruma Hai, Aur
Wo Apas Me Ese Rahim Wa Karim Ke Madina Paak Me Sahid
Hue Tto Ese Ke Kisi Ko Apne Hath Se Na Mara Aur Na Apne
Kisi Gulam Ko Jung Ki Ijazat Di Apne Zamana Me Musalmanno
Ko Maal Wa Daulat Se Mala Mal Kar Dia, Hazrat Ali
Radiallahu Ta'la Anho Ese Abid Zahir Ke Paidash Bhi Hui To
Khana Kabba Me Hi Hui, Humne Arz Kia Hai.

Bana Is Waste ALLAH Ka Ghar Jaye Paidaish Ke Wo Islam
Ka Kabba Tha Yeh Imaan Ka Kabba

Aap Shariat Wa Tariqat Ka Majmuah, Aauliyah ALLAH Ko
Wilayat Taqsim Farmane Wale Hai. Aap Hi Nasl E Musatafa
ﷺ Ke Nakhl Ki Asal Hai. Huzur ﷺ Ne Inke Ghar Me Aur Me
Aur Inhone Huzur ﷺ Ke Daulat Kahana Me Parwarish Pai, Sare
Aauliyah ALLAH Hazrat Ali Ke Walda Hai Aap Par Shayd
Hote Hai Ke Wiladat Ka Tukda Uhi Ke Hatho Se Pate Hai. Har
Chiz Apne Mohsin Par Fida Hoti Hai, Kuta Apne Malik Ke
Niche Dum Hilata Hai.

*Ho Chisti, Qadri, Ya Naqs Bandi, Sauharwardi Ho
Wilayat Ka Inhi Ke Hath Se Sab Ko Mila Tukda*

Garz Ke Har Phool Ka Rang Wa Buh Alhida Alhida Hai.

Rab Ta'la Ne Is Ayat Me Sahaba E Kiram Ko Kheti Se Tashbiyah Di, Na Ke Baag Se Tin Wajh Se Ek Yeh Ke Kheti Par Makhluq Ki Zindagi Ka Daromadar Hai, Baag Par Nahi Kyon Ke Phool Lazat Ke Liye Khaye Jate Hai, Magar Gala Se Roza Iftaar Hota Hai, Lehaja Sara Alam Apni Imaani Zindagi Me Sahaba E Kiram Radiallahu Ta'la Anhum Ka Mohtaaj Hai Dusra Is Liye Bag Par Malik Ki Har Waqt Nigah Nahi Rahti, Sirf Phul Ke Mausam Me Iski Nigrani Karta Hai, Lekin Khait Ki Nigrani Humesa Rahti Hai, Sahaba E Kiram Ki Jamat Wo Hai, Jis Par Humesa Rab Ta'la Ki Nazar E Rehmat Hai Tisra Isliye Ke Khet Katra Rahta Hai Phir Barda Rahta Hai, Isi Tarah Sahaba E Kiram Sahid Hote Rahe, Magar Badte Rahe Yazuid Ne Sara Khet Kant Di Dala Sirf Abid Bimar Ko Chordha Dekho Aaj Kitne Sayed Hai.

AAyat

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٣﴾

Roman Urdu Tarjumah

Aey Imaan ! ALLAH Aur Rasool Se Aage Na Bardho Aur ALLAH Se Daro Beshak ALLAH Sunta Janta Hai.

Aey Imaan Walo ! Apni Awazein Unchi Na Karo Is Nabi Ki Awaz Se, Aur Unke Huzur Bat Chila Kar Na Kaho, Jaise Apas Me Ek Dusre Ke Samne Chilate Ho Ke Kahi Tumhae Amal Barbad Na Ho Jaye Aur Tumhe Khabar Bhi Na Ho.

Surah Al Hajrat Aayat 1,2

Yeh Ayat Karima Bhi Huzur Syed Ul Alam ﷺ Ki Naat Sharif Hai Aur Is Me Musalmano Ko Is Bargah Bekas Panah Me Haziri Dene Ke Qawaid Sikhaye Gaye Hai. Agar Che Ab Musalmano Ko Is Bargah Ka Yeh Adab Nasib Nahi Magar Yeh Ayat Barbar Rakhi Gayi, Do Wajh Se Awalan Yeh Ke Musalman Yeh Aqeedah Rakhe Ke Is Bargah Ka Yeh Adab Hai , Dusra Yeh Ke Bad Parda Bhi Yah Adaab Baqi Hai Ke Jo Bhi Is Astana Par Hazir Ho Yeh Adab Malhuj Rakhe Aur Deeni Wa Duniawi Bato Me Apni Raaye Ko Hukm Aali Par Muqdam Na Kare.

Is Ayat Me Tin Chizo Se Musalmano Ko Manah Farmaya Gaya Hai

1 ALLAH Aur Uske Rasool Se Aage Na Bardho

2 Apni Awazzein Rasool ﷺ Ki Awaz Mubarak Par Unchi Na Karo.

3 Unki Bargah Me Chila Kar Bat Na Karo.

Inke Shaan E Nuzul Alhida Alhida Hai. Yeh Pehli Ayat

لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

Ke Shaan E Nuzul Ke Bare Me Chand Qaul Hai, Mujahid Aur Hasan To Farmate Hia Ke Baaz Logo Ne Ahad Ul Sakha Ke Din Qurbani Huzur ﷺ Se Pehle Karli Thi. Is Se Manah Farma Dia Gaya, Humare Mehboob ﷺ Se Aage Na Bardho.

Hazrat Ayesha Sidiqa Radiallahu Ta'la Anha Ka Qaul Hai Ke Baz Log Ramzan Se Pehle Shak Ke Din Roza Rakh Lia Karte They, Is Se Manah Farma Dia Gaya, Agar 29 Ko Chand Nazar Na Aye (Gubar Wagera Ki Wajh Se) Aur Shak Ho Ke Chand Hua Ya Nahi To Uski Subah Ko Roza Rakhna Musalmano Ko Manah Hai.

Hazrat Qatada Ka Qaul Ke Baz Kaha Karte They Ke Esi Ayat Utarti , Ese Ahkam Aa Jate, Iski Mumani'at Ke Liye Yeh Ayat Aai.

Hazrat Hasan Se Riwayat Hai Ke Baz Bahar Se Ane Wale Log Huzur ﷺ Se Sawalat Boht Kia Karte They, Is Se Rokne Ke Liye Yeh Aayat Aai.

(Ruh Ul Bayan, Tafsir Khajaan Ul Irfaan)

Shaan Nuzul Kuch Bhi Ho, Magar Yeh Hukm Sab Ko Aam Hai, Yani Kisi Bat Me Kisi Kam Me Huzur ﷺ Se Aage Hona Manah Hai. Agar Huzur ﷺ Ke Humra Rasta Me Jaa Rahe Ho To Aage Aage Chalna Manah Hai, Magar Khadim Ki Haisiyat Se Ya Kisi Zaroorat Se Ijazat Lekar, Agar Sath Khana Ho To Pehle Shuru Kar Dena Na Jaiz, Isi Tarh Apni Aqal Aur Apni Raye Ko Huzur ﷺ Ki Raye Se Muqdam Karna Haram Hai.

Mishkat Me Hai Ke Marz E Wafaat Me Huzur ﷺ Ne Sidiq E Akbar Ko Imaamat Karne Ka Hukm Dia, Ek Roz Ain Namaz Ki Halat Me Sidiq E Akbar Radiallahu Ta'la Anho Namaz Padha Rahe They Huzur ﷺ Tashrif Le Aaye Isi Waqt Se Sidiq E Akbar Muqtadi Ho Gaye Aur Huzur ﷺ Imaam.

Isi Se Yeh Bhi Malum Hua Ke Huzur ﷺ Ki Maujudgi Me Kisi Ko Bhi Imaam Hone Ka Ikhtiyar Nahi Aur Agar Damriyan Me Huzur ﷺ Tashrif Le Aaye To Pehle Imaam Ki Imaamat Mansukh Ho Jati Hai, Kyon Ke Yeh Bhi Huzur ﷺ Se Aage Bardhne Me Dakhil Hai, Haan Agar Huzur ﷺ Hi Ijazat De Ke Tum Imaam Bane Raho To Ab Huzur ﷺ Ki Ijazat Se Imaam Rahna Jaiz Hua. Jaisa Ke Abdul Rehman Ibne Aud Par Guzra. Dusra Yeh Bhi Malum Hua Ke Aain Namaz Ki Halat Me Huzur ﷺ Ka Khayal Karna Aur Unka Adab Karna Namaz Ko Fasid Nahi Karta Balke Kamil Tar Banata Hai. Lutf Yeh Hai Ke Is Ayat Me ALLAH Wa Rasool Ka Zikr Hai ALLAH Wa Rasool Ke Aage Na Bardho.

Halake Rab Ta'la Se Aage Hona Gair Mumkin Hia, Ke Wo Na Zamana Me Hai Na Kisi Makaan Me, Aur Aage Hona Ya Zamana Me Hota Hai Ya Jagah Me Malum Hua Ke Ayat Ka Maqsad Yeh Hai Ke Rasoolallah Se Aage Na Ho, Unki Beadabi Rab Ta'la Ki Beadabi Hai.

Jo Ho Mardud Us Dar Ka Wo Mardud E Khuda Thehre

Note Zaroori : Is Se Sahib E Ruh Ul Bayan Ne Sabit Kia Ke Mashaikh Aur Ulma Aur Murshid Ke Aage Chalna, Kalam Me Unse Aage Rahna Mehrumi Ka Bais Hai, Abu Darda Radiallahu Farmate Hai Ke Main Ek Bar Sidiq E Akbar Radiallahu Ta'la Anho Ke Aage Chal Raha Tha, Huzur ﷺ Ne Dekha To Farmaya Ke Abu Darda Kya Tum Is Ke Aage Chalte Ho Jo Tumse Balke Sari Dunia Se Afzal Hai.

(Ruh Ul Bayan)

Dusra Hukm Hua

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

Apni Awaz Ko Nabi ﷺ Ki Awaz Par Uncha Na Karo, Iski Shaan E Nuzul Yeh Hai Ke Ek Bar Hazrat Sidiq E Akbar Radiallahu Ta'la Anho Ne Huzur ﷺ Ki Khidmat Me Arz Kia Ke Ya Habibullah ALLAH Aqrah Ibne Jabis Ko Unki Qaum Ka Amil Bana Diua Jaye. Hazrat Farooq E Azam Radiallahu Ta'la Ne Arz Kia Ke Qa'qah Ibne Masood Ko Amil Banaya Jaye.

Is Guftgu Me In Hazrat Ki Awazein Buland Ho Gayi Tab Yeh Ayat Nazil Hui, Phir To Un Dono Hazrat Ka Yeh Hal Tha Ke Is Qadr Ahista Kalam Arz Karte They, Ke Huzur ﷺ Chand Bar Dariyafat Farmate They Ke Kya Kahte Ho

(Ruh Ul Bayan)

Tafsir Khazan Ul Irfaan Me Farmaya Ke Yeh Ayat Hazrat Sabit Ibne Qais Ibne Shams Ke Bare Me Nazil Hui Ke Unko Saqal

Sama'at)Unche Sunana) Ka Marz Tha, Islye Unki Awaz Kuch Unchi Ho Jaya Karti Thi Garz Ke Kuch Bhi Ho. Quraan Ne Baragah E Mustafa ﷺ Ka Yeh Adab Sikhaya Ke Waha Unchi Awaz Na Nikalo. Ab Bhi Hajiuyon Ko Hukm Hia Ke Jab Roza Pak Par Hazri Nasib Ho To Salam Boht Ahista Kare, Aur Kuch Dur Khade Ho Balke Baz Fuqah Ne To Hukm Dia Hai Ke Jab Hadees Pak Ka Dars Ho Raha Ho. To Waha Dusre Log Awaz Se Na Bole Ke Agar Cche Bolne Wala Aur Hai Magar Kalam To Rasoolallah ﷺ Ka Hai.

(Ruh Ul Bayan)

Tisra Hikm Hai وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ Yani Unke Huzur Me Ese Kalam Na Karo Jis Tarah Ek Dusre Se Karte Ho, Is Se Malum Hua Ke Huzur ﷺ Ko Naam Pak Lekar Ya Bashar Kah Kar Ya Bhai Ya Bawa Ya Chacha Kah Kar Pukarna Haram Hai. Hazrat Abbas Rista Me Huzur ﷺ Ke Chacha Hai Aur Hazrat Ayesha Sidiqa Zauja. Sidiq E Wa Farooq Khsh, Magar Yeh Hazrat Jab Bhi Riwayat Karte Hai To Yeh Nahi Farmate Mere Bhajite Ya Mere Damad Ya Mere Shohar Ne Yeh Farmaya. Balke Rasoolallah ﷺ Ne Farmaya. Iski Tahqeeq Hum Aage Kar Chuke Hai. Garz Ke Yeh Ayat Karia Naat E Mustafa ﷺ Hai.

AAAYAT

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾
 مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾
 وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾
 وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾
 إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

Roman Urdu Tarjumah

Is Pyare Chamkte Tare Muhammad Ki Qasam Jab Yeh Mairaj Se Utare, Tumhare Sahab Na Bahke Na Be Rah Chale Aur Koi Bat Apni Khawaish Se Nahi Kahte, Wo To Nahi Magar Wahi Jo Unko Ki Jati Hai.

Surah Najam Ayat 1,2,3,4,5

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Chamkti Hui Nat Pak Hai, Is Me Chand Kalimat Qabil E Gaur Hai Awlan **وَالنَّجْمِ** Dusra **مَا** Tisra **وَمَا يَنْطِقُ عَنِ الْهَوَىٰ** **ضَلَّ صَاحِبُكُمْ**

Mufsrin Ka Isme Ikhtlaf Hai Ke

النَّجْمِ

Se Kya Murad Hai, Aur Hawa Se Kya Muqsud ? Najm Arbi Zuban Me Sitare Ko Bhi Kahte Hai Aur Bail Ko Bhi Yani Wo Darkhat Jo Zamin Par Biche Hue Hote Hai Jaise Kadu Ka Darkaht Baz Mufsrin Ne Farmaya Ke Najm Se Murad Asman Ka Tara Sariya Wagera Hai. Aur Hawa Se Murad Qarib Garub

Hona, Jis Tarah Parwardigar E Alam Ne Dunia Ki Aur Chizo Ki Qasam Farmai, Anjir Ki, Taur Sina Ki Pahad Ki. Isi Tarah Yeh Bhi Ek Qism Hai. Baz Ne Farmaya Najm Se Murad Biche Hue Darkhat Hai Aur Baz Ne Farmaya Ke Najm Se Murad Zat Sarkar Abd E Qarar

ﷺ Hai, Kyon Ke Najm Ka Kam Hi Hidayat Dena Musafiro Ko Dariya Me Bhi Aur Jungle Me Bhi (Pehle Zamana Me Qutub Namana Tha, Taro Se Hidayat Lete They) Yeh Zaat Karim Bhi Hadi Khalq Hai, Hawa Se Murad Mairaj Se Waps Tashrif Lana Aur Lotna Jane Ke Bad Hota Hai. Lehaja Mairaj Jismani Asman Tak Quraan Se Sabit Hui, Baz Logo Ne Farmaya Ke Najm Se Murad Sahab Kiram Hai Ya Ulma E Ummat Ya Mashaikh E Kiram, Kyon Ke Unke Liye Farmaya Gaya Ahshab Kal Najumi Mere Sahaba Kiram Sitaro Ki Tarah Hai, Aur Arbi Scan Me Se Murad Baad Wafat Sharif Qabro Me Dafan Hona

(Ruh Ul Bayan) Lehaja Sahaba E Kiram Aur Ulma E Deen Ki Qabaro Ki Qasam Farmai Gayi Hai. Malum Hua Ke Yeh Qabarein Boht Muazam Hai. Jaise Arbi Scan Me Se Baz Hazrat Ne Qabur E Sahaba E Kiram Ulma Wa Auliyah Murad Li.

Huzur ﷺ Ki Asmat Aur Gunaho Aur Bad Aqeedgo Se Pak Hona Bayan Farmaya Gaya. Humne Is Masla Ki Apne Risala Qahr Kabriyah Bar Munkirin Asmat Ambiyah Me Mukmal Behas Ki Hai Tamaam Ambiyah Bad E Nabuwat Gunah Se Pak Hai. Magar Humare Huzur ﷺ Ne Nabuwat Se Pehle Aur Nabuwaat Ke Bad Bhi Kabhi Gunah Ka Irada Bhi Na Kia, (Elan E Nabuwat) Is Ayat Me Iisi Ka Sabut Hai. Arbi Can Me Jo Arbi Scan Me Farmaya Gaya Hai Ke Mani Gumhari Nahi Hai, Jaise Ke Humne Risala Qahr Kabriya Me Tahqeeq Ki Aur Is Kitab Me Bhi Iski Behas Karege.

Khayal Rahe Ke Arbi Scan Me Ke Mutliq Hai , Jis Me Qarib Ya Dur Ki Qaid Nahi Hoti Hai, Jis Se Malum Hota Hia Ke Bad Nabuwat Aur Nabuwat Se Pehle Kabhi Bhi Yeh Fa'hl Ap Se Sarzad Na Hue.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

Farmaya Gaya Ke Humare Nabi Apni Khawaish Se Kalam Bhi Nahi Farmate Jo Kuch Farmate Hai Wo Rab Ki Wahi Hoti Hai Is Se Wo Matlab Hai Ek To Yeh Ke Huzur ﷺ Ne Apne Ko Bahar Tauheed Me Is Tarah Fanah Kar Dia Ke Jo Bat Apke Muh Se Nikalti Hai. To Zubaan Mehboob Ki Hoti Hai Magar Kalam Rab Ka Iski Tahqeeq Hum Pehle Kar Chuke Hai Ya Ye Matlab Hai Ke Jo Muh Se Bolte Hai Wo Ya Quraan Hota Hai Ya Hadees Aur Dono Wahi, Quraan To Wahi Jali Jis Ki Tilwat Namaz Me Jaiz Hia Aur Hadees Wahi Khafi Jis Par Sare Ahkaam Kalaam E ILLAHIYHA Ke Jari Hai Bajz Tilawat Ke Iski Behas Bhi Tafsil Se Pehle Ho Chuki Hai.

Haan Do Sawal Padege Ek To Yeh Ka Baz Qaumo Par Huzur ﷺ Ne Kuch Faisla Farma Di Aur Bad Me Hukm E ILLAHI Is Ke Khilaf Aya. Jaise Ke Badr Ke Qaidyon Ke Mutlaq Hua, Dusra Huzur ﷺ Farmate Hai.

Humara Kalam Rab Ke Kalam K Naskh Nahi Kar Sakta. (Miskat) Iska Matlab Mohdeesin Farmate Hia Ke Kalami Se Murad Wo Kalam Hai Jo Apni Raye Se Ho, To Ab Sawal Yeh Hua Ke Jab Har Bat Huzur Ki Wahi E ILLAHI Se To Ab Yeh Hukm Islie Ke Kyon Un Dono Sawalat Ke Jawabat Humne Qabahr Kabriya Me Tafsil Se Diye Hai Waha Mutalah Karna Chaiye.

AAyat

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾

أَفْتَرَوْهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾

Tarjumah

Dil Ne Jhoot Na Kaha Jo Dekha To Kya Tum Unse Unke Dekhe hue Par Jagadte Ho, Aur Unhone To Dubara Dekha Sidr Tul Muntaha Ke Pass.

Surah Najm Ayat 11,12,13,14

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naat Hai, Isme Kuch Dekhne Ka Zikr Hai, Pehli Ayato Me To Farmaya Gaya Tha Ke Unki Zubaan Humara Kalam Hi Bolti Hai, Is Me Farmaya Gaya Ke Unki Aankh Ne Hum Ko Dekha, Is Ayat Me Mairaj Ka Zikr Ho Raha Hai.

Is Ayat Ke Maqsad Me Mufsin Ka Barda Ikhtlaaf Hai وَلَقَدْ رَ Me Se Kya Murad Hai Yani Mehboob Ne Isko Dekha, Baz Ne Kaha Hazrat Jibrail Ko Dekha Yani Kisi Paigambar Ne Hazrat Jibrail Allaysalam Ko Unki Asali Shakal Me Na Dekha, Sirf Humare Huzur ﷺ Ne Dubar Unko Asli Shakl Me Dekha. Iske Siwa Shaqal E Insaani Me Ate They, Is Ka Yaha Zikr Hai Baz Ne Farmaya Ke Apne Rab Ko Dekha, Jinhone Rab Ke Dekhne Ka Qaul Kaha Hai , Wo Do Jamatein Hai Baz To Kahte Hai Ke Dil Se Dekha Hazrat Ibne Abbas Mante Hai. (Muslim)

Aur Sar Ki Aankhh Se Dekhna Hazrat Anas Ibne Malik Aur Akhma (Tafsir Khazaan Ul Irfaan) Sahib E Ruh Ul Imaan Ne Farmaya Ke Huzur ﷺ Farmate Hia Hai. Rab Ta'la Ne Musa Allaysallam Ko Apne Kalaam Se Aur Humko Apne Deedar Se Mushraf Farmaya.

Mazhab E Ahle Sunnat Yeh Hai Ke Huzur ﷺ Ne Rab Ko Bachasm E Sar Dekha, Hasan Bhasri Qasam Kha Kar Farmate Hia Ke Mairaj Me Huzur ﷺ Ne Rab Ko Dekha, Imaam Ahmad Bin Humble Farmate Hai Ke Huzur Allaysallam Ne Rab Ko Dekha, Rab Ko Dekha, Rab Ko Dekha, Yaha Tak Farmaya Ke Aapki Sans Band Ho Gayi (Ruh Ul Bayan Yahi Ayat)

Mishkat Baab Ul Masajid Me Hai Ke Huzur ﷺ Ne Farmaya Maine Apne Rab Ko Achi Surat Me Dekha. Is Ki Sharah Mirqaat Me Isi Jaga Hai Ke Zahir Yeh Hai Ke Huzur Ne Bachashm E Sar Bedari Me Shab E Mairaj Dekha, Yeh Hi Jayda Sahi Hai, Iski Koi Dalil Nahi Ke Yaha Khawab Me Dekhna Murad Hai.

Hazrat Wakih Ka'ab Ahbaar Radiallahu Ta'la Anho Se Riwayat Hai Farmate Hia Ke Huzur ﷺ Ne Farmaya Rab Ko Do Bar Dekha (Ruh Ul Bayan)

Garz Ke Tarjih Isi Qaul Ko Hai Ke Huzur ﷺ Ne Rab Ko Dekha, Is Ki Puri Tahqeeq Shifa Sharif Aur Mawahib Laduniyah Me Dekhna Chaiye.

Hazrat Ayesha Sidiqa Radiallahu Ta'la Anha Is Deedar Ka Shakhs Inkar Farmati Hai, Aur Rab Ta'la To Farmata Hai Isko Aankh Nahi Pa Sakto To Kis Tarah Deedar E ILLAHI Mumkin Hai ? Lekin Hazrat Ibne Abbas Wa Digar Akabir Ki Riwayat Bayan Ki Ja Chuki, Hazrat Sidiqa Ka Yeh Qaul Apne Ijtehad

Se Hai Koi Riwayat Paish Nahi Farmatii Aur Hazrat Ibne Abbas Ki Riwayat Hai, Aur Riwayat Ke Muqabale Me Ijtehad Ko Nahi Ikhtiyar Kia Jata, Is Ayat Ke Ma'ani Bilkul Zahir Hai Ke Is Dunia Me Rab Ko Un Aankho Se Koi Nhi Dekh Sakta, Lekin Mairaj Me To Dunia Hi Dusri Thi.

Akhir Qayamat Me Jannat Me Sab Musalmano Ko Deedar Hoga.

Hazrat Sidiqa To Mairaj Jismani Ka Asman Ki Taraf Inkar Farmati Hai, Magar Yeh Kisi Ne Bhi Na Mana, Kyon Ke Inka Yeh Farman Apne Ijtehad Ki Bina Par Hai, Wo Farmati Hai Ke Jis Rat Mairaj Hui , Is Rat Huzur ﷺ Mere Makaan Me Jalwagar They. Jism Pak Gum Na Hua, Mairaj Kaisi ? Magar Yeh Mairaj Jismani Jab Hui Tab To Hazrat Ayesha Sidiqa Allysalām Ke Nikah Me Na Aai Thi, Wo To Umme Hani Binte Abu Talib Ke Ghar Se Hui.

Ruh Ul Bayan Me Zair E Ayat Arbi Scan Me Hai Ke Mairaj Huzur ﷺ Ko Kul 34 Bar Hui. Jin Me Se Ek Baat Baidari Me Jismi Aur Baqi Khawab Me Ruhani ﷺ.

AAYAT

اِقْتَرَبَتِ السَّاعَةُ وَالْقَمَرُ

Tarjumah

Qayamat Qarib Aa Gayi Aur Chand Shaq Ho Gaya.

Surah Qamar Ayat 1

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naat Hai. Aur Isme Huzur ﷺ Ki Do Sifato Ka Bayan Hai Ek To Qayamat Qarib Hona Aur Dusra Chand Ka Shaq Ho Jana, Qayamat Qarib Hone Ke Mani To Yeh Hai Ke Aur Ambiyah Ke Zamana Me Kisi Na Kisi Nay Nabi Ki Amad Ka Intzar Tha Magar Ab ALLAH Ke Aakhri Nabi Huzur ﷺ Tashrif Le Aaye Ab Sirf Qayamat Hi Ka Intzar Hai, Ya Yun Kaho Huzur ﷺ Ka Zamana Hukumat Qayamat Tak Hai Ke Kabhi Bhi Aap Ka Deen Aapka Quraan Mansukh Na Hoga.

Huzur ﷺ Farmate Hai Hum Aur Qayamat Un Do Mili Hui Ungliyon Ki Tarah Hai Yani Hum Aur Qayamat Me Koi Naya Nabi Darmiyan Me Nahi

(Bukhari)

Qayamat Tak Huzur ﷺ Hi Ka Zamana Hai, Chand Phatne Ka Waqiah Hai Jo Kharpiti Ne Sharah Qasidha Burda Me Naqal Farmaya Ke Abu Jahal Ne Wali Yaman Habib Ibne Malik Ko Likha, Ke Tera Deen Mitaya Jaa Raha Hai Jald Aa, Haib Yeh Paigam Pakar Fauran Makka Mukrama Aa Gaya. Abu Jahal Ne Huzur ﷺ Ke Mutliq Boht Si Galat Batein Kahi, Abu Jahal Ka

Maqsad Yeh Tha Ke Haib Ka Ahle Makka Par Acha Asar Hai Yeh Logo Ko Samja De Ke Yeh Deen Qabul Na Kare. Haib Na Kaha Ke Dono Fariq Ki Guftgu Suun Kar Faisla Kia Jata Hai , Main Chahta Hun Ke Huzur ﷺ Ka Bhi Kalam Sunlu Huzur ﷺ Ki Khidmat Me Paigam Bheja Key Main Yaman Se Aya Hun Aur Deedar Karna Chahta Hun.

Huzur ﷺ Mah Sidiq E Akbar Radiallahu Ta'la Anho Is Majlis Me Tashrif Le Gaye, Jab Poche To Tamaam Majlis Me Haibat Cha Gayi, Aur Kisi Ko Kuch Arz Karne Ki Himmat Na Hui, Akhir Huzur ﷺ Ne Khud Hi Dariyafat Kia Ke Tum Kya Dariyafat Karna Chahte Ho ? Haib Ne Himat Karke Arz Kia Ke Huzur Me Dawa E Nabuwat Farmaya Aur Nabuwat Ke Liye Maujiza Zaroori Hai , Farmaya Jo To Kahe Wo Maujiza Dekhaya Jaye, Arz Kia Ke Main Asmani Maujiza Chahta Hun Phir Yeh Puchana Chahta Ho Ke Mere Qalb Me Tamna Kya Hai ? Farmaya Chal ! Kuwa Safa Par Tashrif Le Jaakar Pure Chand Ko Ishara Kia Chand Do Tukde Ho Gaye. Yaha Tak Ke Ek Tukda Pahad Ke Is Taraf Aur Ek Dusri Taraf.

Suraj Ulte Pao Palte, Chand Ishare Se Ho Chaak

Andhe Najdi Dekh Le Qudrat Rasoolallah Ki

Phir Farmaya, Ke Aey Haib ! Dusri Bat Sun ! Teri Ek Ladki Hai Humesha Bimnar Rahti Hai, Hath Pao Se Majur Hai To Chahta Hai Ke Usko Shifa Ho Jaye, Isko Bhi Shifa Hui, Yeh Sunte Hi Haib Be Ikhtiyar Pukar Uthe. La ILLA ILLAHU Muhammadur Rasoolallah Jab Ghar Pohche To Rat Ka Waqt Darwaa Par Awaz Di, Wo Majur Ladki Jo Zamin Se Na Uth Sakti Thi Uth Kar Aai, Aur Darwaza Khola, Baap Ko Dekh Kar Padhne Lagi La ILLA ILLAHU Muhammadur Rasoolallah

Haib Ne Pucha Ke Beti ! Tune Yeh Kalma Kaha Suna ? To Kahne Lagi.

Kaha Maine Khawa Me Ek Chand Si Surat Wale Ko Dekha, Jo Farmate Hai, Ke Beti Tera Baap To Makka Me Akar Musalman Huwa Aur Tu Yaha Kalma Pad Le To Tujhko Shifa Ho Jaye, Maiin Subha Uthi To Kalma Zubaan Par Jari Tha Aur Hath Pao Salamat They.

Taqriban Tamam Jalil Ul Qadr Sahaba E Kiram Aur Aam Mufsirin Ka Yahi Farman Hai Ke Chand Ke Chirne Ka Waqiah Huzur ﷺ Ke Zamana Me Ho Chuka, Ab Jo Shakhs Kahe Ke Is Se Murad Hai Ke Qayamat Me Chirega, Wo Badmazhab Hai. Hazrat Musa Allaysallam Ke Liye Dariyah Nil Chira Gaya Aur Huzur ﷺ Ki Ungli Pak Se Chand Chira, Jis Se Malum Hua Ke Huzur ﷺ Ko Tamaam Ambiyah Se Bardh Kar Maujizat Ata Hue. ﷺ

AAYAT

الرَّحْمٰنُ ﴿١﴾
 عَلَّمَ الْقُرْآنَ ﴿٢﴾
 خَلَقَ الْاِنْسَانَ ﴿٣﴾
 عَلَيْهِ الْبَيَانَ ﴿٤﴾

Tarjumah

Rehman Ne Apne Banda Mehoob Ko Quraan Sikhaya, Insaniyat Ki Jaan Muhammad Ko Paida Kia Aur Makaan Wa Yakun Ka Inko Bayan Sikhaya.

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Sarih Naat Sharif Hai, Iske Nuzul Me Do Qaul Hia, Ek To Yeh Ke Jab Yeh Ayat Utari Yani Rehman Ko Sajda Karo, To Kufaar Makka Ne Kaha Ke Rehman Kon Hia Hum Hai. Is Par Yeh Ayat Utari Ke Tum Nahi Jante, Rehman Kon Hia, Rehman Wahi To Hai Jisne Apne Mehboob Ko Quraan Sikha Dia.

Dusra Qaul Yah Hia Ke Kufaar E Makka Kaha Karte They Ke Muhammad Rasoolallah ﷺ Ko Koi Bashar Quran Sikhata Hai Tab Yeh Ayat Utari Ke Bashar Nahi Sikhta, Balke Khaliq E Bashar Rehman Quraan Sikhata Hai (Khazaan_

Yaha To Malum Hua Ke Rehmaan Ne Sikhaya Yeh Bhi Malum Hua Ke Quraan Sikhaya, Yeh Na Malum Hua Ke Kis Ko Sikhaya, Mufsin Farmate Hia Ke Murad Yeh Hai Ke Unhi Ko Sikhaya Jin Par Yeh Quran Utara.

Fayda :

Is Se Huzur ﷺ Ke Ilm Ka Masla Bhi Hal Ho Gaya, Agar Shagird Me Ilmi Nuqsan Rahe To Iski Tin Hi Wajeh Ho Sakti Hai. Ya To Ustad Naqabil Ya Bakhil Ho Ho, Ya Jo Kitab Pardai, Wo Naqis Thi Ya Padne Wala Shagird Na Ahl Tha. Chothi Wajh Ho Hi Nahi Sakti, Yaha Tab Ta'la To Padane Wala, Aur Mehboob ﷺ Padne Wale, Aur Kitab Quran Karim Jis Me Saare Ilm Maujud Hai. Phir Ilm E Musatafa ﷺ Kyon Kamil Na Ho, Batao Un Tin Me Naqis Ko Hai ? Jab Rab Bhi Kamil Ustad, Mehboob ﷺ Kamil Shagird , Kitab Kamil Quraan, Phir Ilm Kyon Naqis.

Dusra Fayda : Is Se Malum Hua Ke Rasoolallah ﷺ Tamaam Paigambaro Aur Tamaam Makhluq Se Afzal Wa Ala Hai Kyon Ke Quraan Ne Khabar Di Ke Hazrat Adam Allaysallam Ko Tamaam Chizo Ke Nam Bataye, Dawood Allaysallam Ko Zara Bananan Sikhaya, Isa Allaysallam Ko Tib Ka Ilm Sikhaya. Farmaya Arbi Scan Me Aur Khizr Allaysallam Ko Ilm E Laduni Sikhaya Hazrat Yusuf Allaysallam Ko Tabir E Khawab Ka Ilm Sikhaya, Magar Mehboob ﷺ Ko Quraan Sikhaya Jo Un Sab Se Behtar Aur Ala Hai, Aur Tamam Agle Pichle Waqiat Sikhaye, Jisko Quraan Ne Bayan Farmaya Arbi Scan Me.

Tisra Fayda

Is Se Yeh Hasil Hua Ke Huzur ﷺ Bila Wasta Rab Ta'la Ke Shagird Hai Na Ke Jibrail Allaysallam Ke, Hazrat Jibrail Allaysallam To Darmiyan Habib Wa Mehboob Qasid Hai, Balke Khud Quran Lekar Ate Hai Magar Israr Se Nawaqif Hote Hai. Sahib E Ruh Ul Bayan Ke Arbi Scan Me Ki Tafsir Me Likha Hai Ke Hazrat Jibrail Ne Kaha Huzur Ne Farmaya Me Samj Gaya, Phir Arz Kia Farmaya Samj Gaya, Ha Arz Kia Ya Arz Kia Ya Samj Gaya Arz Kia Arbi Scan Me Samj Gaya Arz Kia ص

Farmaya Samj Gaya Jibrail Amin Hairan Rah Gaye Ke Main To Kuch Bhi Samja Aapne Kia Samja.

4th Fayda : Yeh Hasil Hua Ke Yeh Na Malum Hua Ke Kab Sikhaya, Zahir Yeh Hai Ke Azal Me Sikhaya Sikhane Ka Waqt To Wo Tha Magar Iske Zahoor Ka Waqt Yeh Hua (Ruh Ul Bayan)

Arbi Scan Me Me Insan Se Murad Zat E Girami Janaab Sarwar E Kainat ﷺ Hai Kyon Ke Mutlaq Se Murad Fard E Kamil Hoti Hai. Aur Arbi Scan Me Bayan Se Murad Hai. Tamaam Makaan Wama Yakun Yani Agle Pichle Waqiat Ka Ilm. To Ayat Ke Yeh Mani Hue Ke Muhammad Rasoolallah ﷺ Ko Paida Farmaya, Aur Unko Sare Uloom Sikhaye

(Khajaan Ul Irfaan) Lehaja Ayat Ka Ek Ek Kalma Naat E Rasoolallah ﷺ Hai.

AAyat

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ

Tarjumah :

Aey Imaan Walo ! ALLAH Se Daro, Aur Uske Rasool Par Imaan Lao Wo Apni Rehmat Ke Do Hise Tumhe Ata Farmayega

Surah AL Hadid 28

Yeh Ayat E Karima Bhi Naat E Mustafa ﷺ Hai. Is Me Imaan Walo Se Murad Ahle Kitab Yani Yahud Aur Isai Hai, Jo Guzista Ambiyah E Kiram Par Imaan Laye Unko Hukm Dia Ja Raha Hai Ke Aey Ahle Kitab Tum Humare Is Mehboob Par Imaan Le Aao, Agar Tum Ne Esa Kar Lia To Tum Ko Auro Se Dugna Milega. Ek To Apne Apne Paigambaro Par Imaan Laane Ka, Dusra Is Nabi Akhir Ul Zama ﷺ Par Imaan Lane Ka. Hadees Paak Me Hai Ke Tin Admi Wo Hai Jino Do Hise Sawaab Milta Hai, Ek Wo Jiske Pass Londu Thi, Usne Us Laundi Ko Achi Talim Di, Phir Usko Azad Kar Ke Us Se Nikah Kar Liya. Dusra Wo Gulam Jo Apne Malik Ki Khidmat Aur Rab Ki Ita'at Karta Hai, Tisra Wo Ahle Kitab Jo Pehle Apne Nabi Par Imaan Laya Aur Bad Me Huzur ﷺ Par Imaan Le Aya Unko Do Hise Sawab Milta Hai.

Nuqta : Is Se Koi Yeh Na Samj Jaye Ke Agar Isai Ya Yahudi Islam Qabul Kare To Wo Sahaba E Kiram Ya Ahle Bait Se Afzal Ho Jayega Ke Unko Ek Sawaab Aur Isko Do Sawab Sahabi Ka Ek Sawab Bhi Gair Sahabi Ke Laakho Sawabo Ke Barbar Nahi Ho Sakta.

Hadees Paak Me Hai Ke Sahabi Torde Jau Khairat Kare Aur Dusra Musalman Pahad Bhar Sona Khairat Kare To Sahabi Ka

Sawab Us Sone Ke Sawab Se Jayda Hoga, Niz Sawab Me Jayda Hona Aur Hai Aur Darja Barda Hona Aur, Agar Badshah E Waqt Kisi Sipahii Se Khushi Khush Hokar Usko Barda Inaam De Diye Aur Wazir E Azam Ko Inaam Na De To Agar Che Kuch Maal To Us Sipahi Ko Mil Gyaa, Jo Darja Wazir Ko Hasil Hai Wo Us Sipahi Ko Hasil Nahi.

AAYAT

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
أَبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

Tarjumah Roman Urdu

Tum Na Paoge Unko Jo Yaqin Rakhte Hai ALLAH Aur Pichle Din Par Ke Dosti Kare Unse Jinhone ALLAH Aur Uske Rasool Se Mukhalifat Ki, Agar Yeh Wo Unke Baap Ya Bete Ya Bhai Ya Kumbe Wale Ho.

Surah Al Mujadila Ayat 22

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naat Hai Aur Musalmano Ki Pechan, Is Me Musalmano Ki Nishani Yeh Batai Gayi Ke Momin Hargiz Nahi Kar Sakta, Ke ALLAH Wa Rasool ﷺ Ke Dushmano Se Mahbbat Rakhe Agar Che Wo Iske Khas Ahl Qurbaat Hi Ho, Jis Se Malum Hua Ke Agar Che Maa Baap Ka Boht Barda Haq Hai, Magar Musatafa ﷺ Ki Muqabla Me Kisi Ka Kuch Haq Nahi.

Huzur ﷺ Ka Hukm Hia Ke Dardi Rakho, Ma Ya Baap Yaar Kahe Ya Dost Ke Darhi Mundao Hargiz Jaiz Nahi Ke Mundaye, Rab Ka Hukm Hai Ke Namaz Pardho Aur Roza Rakho, Maa Kahe Yeh Kaam Na Kar Ma Ki Baat Hargiz Na Mani Jayegi. Kyon Ke ALLAH Wa Rasool ﷺ Ka Haq Sab Par Muqdam Hai. Isi Tarah Agar Kisi Ka Beta Ya Bhai Ya Maa Kafir Ho To Unse Mahabbat , Dosti Tamaam Ki Tamaam Haram Hai.

Is Ayat Ki Tafsir Sahaba E Kiram Ki Zinadgi Hai, Chunache Hazrat Ab Ubaid Ibne Jarah Ne Jung Auhad Me Apne Wali

Jarah Ki Qatal Kia, Hazrat Abubakar Sidiq Ne Apne Farzand Abdul Rehmaan Ko Jo Us Waqt Kafir They Muqabla Ke Liye Bulaya, Ke Abdul Rehmaan Aao ! Aaj Baap Bete Ke Do Do Hath Ho Jaye, Lekin Huzur ﷺ Ne Unko Rok Dia Hazrat Mas'at Ibne Amir Ne Apne Bhai Abdullah Ibne Amir Ko Qatal Kia Jo Kaafir Tha, Aur Hazrat Ummar Radiallahu Ta'la Anho Ne Apne Mamu Aas Ibne Hisham Ko Qatal Kia Jo Kaafir Tha, Aur Hazrat Ali Radiallahu Ta'la Anho Aur Hazrat Hamza Radiallahu Ta'la Anho Ne Rabiya Ke Larko Utba Aur Shaiba Ko Jung Badr Me Qatal Kia Jo Unke Qurbatdar They, Khuda Aur Rasool Par Imaan Lane Walo Ko Rishtadari Ka Kya Pass

(Ruh Ul Bayan Wa Tafsir E Khajaan)

Masla : Is Ayat Se Malum Hua Ke ALLAH Ta'la Aur Rasool ﷺ Ki Shaan Me Gustakhi Karne Walo Se Mail Jaul Aur Mahabbat Rakhna Haram Hai Aur Be Imaano Ki Nishani, Sa'adatmand Farzand Apne Baap Ke Dushmano Se Mahabbat Nahi Karta, Agar Koi Shakhs Kisi Ki Ma Ko Gali De De , To Is Se Bolna Gawara Nahi Karta, To Jin Par Dono Jahan Ma Wa Baap Qurbaan Unki Badgauhi Karne Walo Ke Pass Uthhana Bethhana Aur Unse Mahabbat Karna Kyon Ke Gawara Kia Jaa Sakta Hai Is Se Wo Log Ibrat Pakde Jo Har Mazhab Ke Jalso Aur Sauhbato Me Bedhadak Shirkat Karte Hai Khuda E Paak Taufik Ata Farmaye.

Saanp To Jaan Leta Hai Aur Bura Yar Imaan Leta Hai. Daulat Mand Daku Se Mahbbat Rakhe To Ek Din Apni Daulat Barbad Kar Dega. Isi Tarah Daulat Imaan Rakhne Wala Agar Beimaan Se Mahabbat Rahe, To Ek Din Apna Imaan Kho Dega, Aaj Boht Si Esi Mishale Maujud Hai Ke Bura Ki Sauhbat Me Beth Kar Bad Mazhab Ban Gaye.

AAAYAT

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

Tarjumah

Wahi Hai Jisne Apne Rasool Ko Hidayat Aur Sache Deen Ke Sath Bheja Ke Use Sab Deeno Par Galib Kare, Agar Che Bura Mane Mushrikin.

Yeh Ayat Karima Bhi Huzur ﷺ Ki Naat Hai Aur Is Me Islam Ke Galba Ki Khabar Di Gayi Hai هُوَ الَّذِي Ke Nikaat To Hum Surah Fatah Ke Akhir Me Bayan Kar Chuke Hai. Magar Yaha Batana Hai Ke Rab Ne Wadah Farmaya Ke Parwardigaar E Alam Islam Ko Tamaam Deeno Par Galib Rakhega, Aur Yeh Wadah Pura Farmaya Bhi Aur Hum Log Aaj Bhi Apni Aankho Se Dekh Rahe Hia.

Awlan Jab Islam Ka Aftaab Makka Mukrama Me Chamka To Is Par Boht Se Gard O Gubar Aur Baadal Aaye Yaha Tak Ke Bani E Islam ﷺ Aur Musalmano Ko Makka Muzamah Chordhna Parda, Magar Phir Anjaam Yeh Hua Ke Sare Mulk E Arab Me Islam Hi Galib Raha. Phir Arab Ke Wo Log Jo Tamaam Dunia Se Adna Mane Jate They. Ek Is Aqa Ki 23 Sal Talim Ki Barkat Se Dunia Se Ala Ho Gaye. Jahil Alim Ke Ustad Ban Gaye, Chori Karne Wale Dunia Ke Muhafiz Bane Be Tahzeeb Dunia Ko Tahzeeb Sikhane Wale Bane. Sharab Pine Wale Us Sharab Se Muh Mordh Kar Mahbbat E ILLAHI Ki Sharab Me Sarshar Hue Aur Bhut Parst Khuda Parsat Aur Na Malum Kon Kon, Kya Kya Ban Gaye.

Bani E Islam ﷺ Ne Jo Islah E Qaum Balke Dunia Ki Tordhi Si Muddat Aur Be Saro Samani Ki Halat Me Farmai, Iski Aaj Tak

Kisi Qaum Ke Paiswa Me Mishal Nahi Milti, Phir Unhe Logo Ko Takht Wa Taaj Ka Malik Banaya, Sadiyo Tak Nihayat Dabdaba Se Dunia Par Raaj Kia Aur Aaj Is Gari Halat Me Bhi ALLAH Ke Fazal Se Gulmaan E Mustafa ﷺ Taaj Ke Malik Hai.

Ab Agar Duniawi Aitbaar Se Musalmaan Se Musalmaan Dusri Qaumo Se Piche Malum Hote Hai, Daulat, Izzat, Saltnat, Ilm Me Aur Qaume Un Se Aage Bardh Gayi Hai, Magar Gaur Karo To Malum Hoga Ke Deeni Galba Ab Bhi Musalmaan Ko Hi Hasil Hai Is Ki Mishale Paish Karta Hu.

Masjid Aur Girja Ka Muqabala Karo, To Masjeed Rozana 5 Bar Abad Hoti Hai Aur Girja Hafta Me Ek Bar Yani Itwaar Ko, Aur Mandir Rozana Bad Magrib Wo Bhi Abad Nahi Hotam, Ek Do Admi Aakr Ganta Wagera Bajate Hai Quraan Ki Qiraat, Kitab , Zair Zabar Paish Ek Ek Kalma Mehfuz , Magar Injil Aur Taurait Aur Waid Ki Dunia Se Gaib Ho Chuke, Yeh Jo Injil Ek Ek Pais Farokht Hoti Hai Yeh Asal Injil Nahi, Balke Iski Tarjume Hai Asal Injil Gaib Hai.

Jis Qadr Tafsirein Quraan Ki Hai, Aur Jo Qiratein Is Kitabullah Ki Hai Wo Kisi Ki Nahi, Quraan Ke Hafiz Har Shehar Me Milege, Agar Ek Jalsa Me Koi Shakhs Ek Ayat Ka Ek Zabar Bhi Galat Pard De Fauran Log Usko Pakdte Hai. Magar Dusri Kitabo Ka Koi Hafiz Nahi. Aj Dunia Me Hukumat Dusri Qaumo Ki Hai. Magar Chu Ke Qurana Arbi Me Aya, To Ab Bhi Har Jagah Arbi Janane Wale Maujud Hia Agar Che Hukumat Ki Taraf Se Is Zubaan Ki Koi Sarparsti Nahi.

Huzur ﷺ Ki Sawakh Umari Jis Shaan Ki Islam Me Maujud Hai Ke Sari Umar Sharif Ki Har Halat Ghar Ki Aur Bahar Ki Zinadgi Uthna, Bethhana, Chalna, Hasna, Rona, Kalam

Farmana Yaha Tak Ke Sare Jism E Pak Ka Huliya Sharif Ke Darhi Paak Me Kitne Bal Safed They Isi Kisi Mazhab Ke Paiswa Ki Nahi, Hadees Kya Hai ? Huzur ﷺ Ki Swakh Umari Hai, Kisi Badhsha, Kisi Ma'ashuq Kisi Pehlwan, Garz Ke Kisi Bhi Dunia Ke Shandar Aaddmi Ki Ese Swakh Umari Na Likhi Gayi.

Khinji Isai Khate Hai Yahudi Bhi Khate Hai, Magar Jo Musalman Khate Hai Unme Jo Barkatein Bakri Wagera Me Wo Khinzir Me Nahi, Batao Ke Hindustan Me Kitne Market Bakriyo Ke Gost Ki Hai Aur kitne Suwar Ke Gosht Ke Hai ? Phir Tamaam Qaum Ahista Ahista Islam Ke Qanun Ko Manti Chali Ja Rahi Hia. Ab Tak Dusre Log Aitraz Karte They Ke Ek Mard 4 Aurato Se Nikah Kane Ki Kyon Ijazat Di. Magar Jab Aurto Ki Jayda Paidawar Aur Mardo Ka Larai Wagera Me Mara Jana Dekha, To Ab Samje Ki Chand Nikhao Me Yeh Maslihat Thi.

Majmun Boh Daraz Ho Jayeg. Warna Me Ek Ek Masla Ke Mutliq Arz Karta Ke Islam Ne Jo Hukm Dia Nihayat Hi Umda Hai, Garz Ke Deeni Galba Musalmano Ko Ab Bhi Hasil Hai, Haan Yeh Aur Bat Hai Ke Musalmani Apni Badamli Ki Wajh Se Dunia Me Zalil Wa Khawar Ho Jaye Ya Daulatmand Na Rahe, Isme Humara Qasur Hai Na Ke Islam Ka, Khuda E Paak Taufik De Ke Is Islam Ki Rasi Ko Mazbut Pakde.

AAyat

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

Tarjumah :

Aur Izzat To ALLAH Aur Uske Rasool Aur Musalmaano Ke Liye Hai Magar Munafiqo Ko Khabar Nahi.

Surah Munafiqin Ayat 8

Yeh Ayat Karima Bhi Huzur ﷺ Ki Sarih Naat Hai , Is Me Huzur ﷺ Ki Izzat Ka Khutba Irshad Hua Hai Aur Unke Sadqe Me Musalman Ki Bhi Izzat Ka Izhar Farmaya Hai Is Ayat Ka Shaan E Nuzul Yeh Hai Ke Huzur ﷺ Ne Jab Gazwa E Marish Se Farig Ho Kar Ek Kunwe Ke Qarib Qayaam Farmaya To Waha Hazrat Umar Radiallahu Ta'la Anho Ke Khadim Jiya Gafari Aur Abdullah Ibne Abi Munafiq Ke Dost Sanan Ibne Wabar Jahni Me Larai Ho Gayi, Us Waqt Abdullah Ibne Abi Munafiq Ne Sunanki Tarafdari Karte Hue Huzur ﷺ Ki Shaan Me Gustakh Batein Baki Aur Kaha Ke Madina Me Pohch Kar Hum Izzat Wale Zailo Ko Nikal Dege. (Zalilo Se Murad Li Muhajirin) Aur Apni Qaum Se Kahne Laga Ke Agar Tum Un Makka Walo Ko Apna Jhuta Khana Na Do, To Yeh Tumhari Gardano Par Sawar Na Ho. Ab Tum Un Logo Ko Kuch Na Do, Take Yeh Madina Se Bhag Jaye. Hazrat Ibne Arqam Ko Yeh Sun Kar Tab Na Rahi. Unhone Us Munafiq Se Farmaya Ke To Hi Zalil Hia, Rasoolallah Ke Sar Par Tu Mairaj Ka Taaj Hai, Rehman Ne Unko Quqwat Aur Izzat Di Hai, Ibne Abi Kahne Laga, Chup Raho, Me To Yeh Batein Hansi Se Kah Raha Tha, Zaid Ibne Arqam Ne Yeh Bat Huzur ﷺ Tak Pochai. Huzur ﷺ Ne Abdullah Ibne Abi Munafiq Se Pucha Ke Tune Yeh Kaha Tha ? Wo Qasam Kha Gaya Ke Maine Na Kaha Tha, Iski Qaum Ke Logo Ne Arz Kia Ke Abdullah Ibne Abi Burda Admi Hai

Jhoot Nahi Sakta. Zaid Ine Arqam Ko Dhoka Ho Gaya Hoga. Tab Yeh Ayat E Karima Ibne Abi Ko Jhhoota Aur Zaid Ibne Arqam Radiallahu Ta'la Anho Ko Sacha Sabit Karne Ke Liye Utari.

Sahib E Ruh Ul Bayan Ne Is Ayat Me Farmaya Ke Abdullah Ibne Abi Ke Farzand Jalil Ul Qadr Sahabi They Unka Nam Bhi Abdullah Tha, Jab Unko Khabar Pohchi Ke Mere Baap Ne Esa Malhun Kalma Muh Se Nikala Hai To Unhone Madina Munawara Ke Darwaza Par Apne Baap Ko Pakda Aur Talwaar Sunt Li, Aur Madina Pak Me Jane Se Usko Rok Dia Aur Kaha Ke Aey Mere Bap Tu Iqrar Kar Ke ALLAH Izzat Wala Aur Muhammad Rasoolallah ﷺ Izzat Wale Warna Abhi Teri Gardan Maruga. Chunache Darke Mare Usko Yeh Iqrar Karna Pada. Huzur ﷺ Ne Yeh Waqiah Sunkar Us Farzand Ko Duayein Di.

Is Se Malum Hua Ke Izzat E Rasoolallah ﷺ Maa, Baap, Aulad, Abro Tamaam Ki Qurbaani Karna Sahaba E Kiram Ka Tariqa Tha Aur Allaysallam Ke Haq Ke Mubabil Kisi Ka Koi Haq Nahi.

Is Ayat Me ALLAH Ta'la Aur Uske Rasool ﷺ Ke Liye Aur Huzur Ke Tufail Musalmano Ke Liye Izzat Sabit Farmai Gayi Hai Izzat Ke Ma'ani Hai Galba Aur Quwat Aur Waqiah Bhi Yahi Hai Ke Galba ALLAH Ko Aur Uske Rasool ﷺ Aur Musalmano Hi Ko Hai Aur Qayamat Tak Rahega. ALLAH Ki Izzat To Yeh Hai Ke Dunia Me Koi Bhi Kaam ALLAH Ke Bagair Irada Nahi Ho Sakta. Wahi Azmat Wala Hai Wahi Haqiqi Qudrat Wala. Isi Ki Qahir Hukumat Hai Wahi Sab Ka Wali Aur Madadgar Hai, Jisko Izzat De Use Koi Zalil Nahi Kar Sakta. Jisko Wo Zalil Kare Usko Koi Izzat Nahi De Sakta Uski Azmat Humesa Se Hai Humesha Rahegi. Sab Ko Fana Wo

Baqi Sab Uske Mohtaz Wo Gani Rasoolallah Ki Izzat Yeh Ke Unko Kharabi Khatma Ka Dar Nahi, Unko Parwardigar Ne Izzat Di, Shafa'at Di, Unke Den Ko Tamaam Deeno Par Galib Farmaya, Jiska Zikr Is Se Pehle Ki Ayat Me Guzra. Rab Unko Kafi, Unko Makhluq Me Se Kisi Ki Hajat Nahi, Balke Sab Unke Hajatmand Hia, Unki Tazim Rab Ki Tazim Aur Unki Amanat Rab Ki Amanat Hai, Unki Ita'at Rab Ki Ita'at Hai, Unki Mukhalifat Rab Ki Mukhalifat, Unki Zaat Zaat E ILLAHI Ka Mazhar, Tamam Gunahgaro Ko Unke Darwaza Pak Par Hazri Ka Hukm, Dunia Ki Har Chiz Par Unki Hukumat, Janwar Aur Pathar, Darkhat Wagera Unke Salami Jin Wa Insan Farishatein Unke Duagu Alam Ke Salatin Unke Darwaze Ke Bhikari, Jibrail Amin Unke Darwaza Pak Ke Khadim Arsh E Aazam Unka Jalwagah Farsh Unka Paya Takht, Baroz E Qayamat Sab Ki Nigah Unke Hatho Ko Takegi.

Garz Ke Mera Kya Muh Jo Unki Izzat Ka Karodwa Hisa Bayan Karu, Bas Unko Wo Izzat Mili Jo Unka Dene Wala Rab Jane Ya Lene Wale Mehboob ﷺ Hum To Sirf Itna Kah Kar Khamuash Ho Jayege Ke

Baad Az Khuda Bujurag Tuhi Qisa Mukhtsar

Mawahib Laduniya Me Likha Hai Ke Musalman Jo Bhi Naik Kaam Karte Hai, Uska Ek Sawab To Karne Wale Ko Aur Du Uske Murshid Ko Aur Char Uske Murshid Ke Murshid Ko Aur Aathh Uske Muarshid Ko, Isi Tarah Jis Qadr Uper Jao Silsila Badta Jayega. Jab Yeh Sawab Bargah E Musatafa ﷺ Me Pohchata Hai To Beshumar Aur Be Hisab Hokaar Pohchta Hai. Yeh To Ek Ummati Hai Ek Naik Kam Hai, Ab Rozana Kitne Ummati Kitne Naik Kaam Karte Hai Aur Huzur ﷺ Ko Kitna Sawab Pohchaya Jata Hai, Yeh To Hisab Se Bahar Hai Hadeess Me Hai Jo Shakhs Naiki Par Rehbari Kare Usko Karne Wale

Ki Tarah Sawab Milta Hai Aur Tamam Jahano Ke Ala Rahbar To Huzur ﷺ Jo Koi Bhi Kisi Ki Naiki Krta Hai To Qayamat Tak Karega Wo Huzur ﷺ Ki Rahbati Se Karega To Huzur ﷺ Ke Azar Ka Kya Puchna.

Latifa :

Shatranj Ka Ijaad Karne Wala Shatranj Ko Lekar Apne Badhshah Ke Paas Gaya, Badhshah Ne Kaha Kuch Inaam Mango Usne Kaha Meri Shatranj Ke Khano Ko Chawlo Se Is Tarah Bhar Dijiye Ke Har Agle Khane Me Pichle Khane Se Dugne Ho, Yani Pehle Khane Me Ek Chawal, Dusre Me Do, Tisre Me Char, Chothey Me 8 Panchve Me 16 Badhsha Samja Nahi, Usne Kaha Jao Yeh Hisab Kon Lagaye. Do Bhare Chawal Humare Bhawarchi Khane Se Lelo, Usne Kaha Sarkar ! Mujhe To Isi Hisab Se Do, Jab Hisab Lagaya To Malum Hua Ke Sari Ruh E Zamin Par Is Qadr Chawal Nahi Paida Hota Jitna Ke Hisab Se Usne Mange Hai Wajh Ye Hai Ke Shatranj Ke 64 Khane Hote Hai Aur 8 Chawal Ki Ek Roti, Aur 8 Roti Ka Ek Masha Aur Barda Masha Ka Ek Tola Aur Isi Tola Ka Ek Ser Hai, To Hisab Lagaya Ke 26ve Khana Me Ek Man Bana. Ab Jofi Khana Do Gunah Kia Gaya To Akhir Me Inta Chawal Hua Ke Agar Is Chawal Ki Qimat Me Sona Dia Jaye, To Agar Chawal Fi Rupe Char Ser Hua Aur Sona 25 Rupe Tola, To Sona Unis Crore Man Hota Hai. Chawalo Ka Hisab Hi Nahi Lagata.

Yeh To Yeh To 64 Khana Ka Hisab Tha Jo Badhshah E Waqt Ada Na Kar Saka, Magar Mere Aqa Ki Bargah Me Ummati Ka Amal Jab Pohchta Hai Dugna, Charginah, Aath Guna, Hota Hua To Itna Ho Jata Hai Jaha Adad Bhi Kam Nahi Karta, Magar Hisab Bardh Jaye To Kya Hai. Dene Wala Bhi To Rab Hai. Iske Khazane Me Kya Kami Hai, Yeh Bhi Izzat

Rasoolallah ﷺ Ek Shq Hai Farmaya Gaya Tumhare Liye Gair Munqtah Sawab Hai.

Musalmāno Ki Izzat Yeh Hai Ke Jahannum Me Humesha Ke Azab Se Mehfooz Hai, Apne Rab Ke Sachhe Bande Aur Wafadar Riaya Hai, Unke Samne Deeni Lihaj Se Tamam Qaume Zalil Hia Jaisa Ke Pehli Ayat Me Bayan Kia Gaya Aur Agar Yeh Sachhe Musalman Rahe To Takht Wa Taaj Ke Liye Hai Tum Buland Ho Agar Sachhe Musalmaan Raho.

Qayamat Tak Ke Liye Unka Deen Baqi , Unki Kitaab Mehfooz, Unme Auliyaah ,Ulma Gaus Wa Qutub Har Jagah Maujud Qayamat Me Unke Hath Wa Muh Aur Pao Chaudhwi Rat Ke Chand Ki Tarah Chamakdar Asar Waju Se, Tamam Ummato Se Pehle Jannat Me Yeh Jayege, Adhi Jannat Ke Yeh Malik, Baqi Me Sari Ummatein, Is Se Pehle Ki Ayat Me Hum Chand Tarah Musalmāno Ki Izzat Aur Unke Deen Ka Galba Bayan Kar Chuke Hai. Ek Bat Aur Samj Lo, Bait Ul Muqdas Isayi, Yahudiyo Aur Dusre Ahle Kitab Ka Qibla Hai. Aur Kabba Muazmah Sirf Musalmāno Ka Qibla Magar Hajj Kabba Hi Ka Hota Hai Na Ke Bait Ul Muqdas Ka, Jis Qadr Dhum Dham Ke Iski Hai Uski Nahi, Baut Ul Muqdas Ke Banane Wale Jinnat, Banwane Wale Sulemaan Allaysallam. Magar Kabba Muazmah Ka Banwane Wala Rab Ta'la Aur Uske Nishaan Banane Wale Hazrat Jibrail Allaysallam Tamir Farmane Wale Khalilullah, Tamir Me Imdaad Dene Wale Zabiullah Allaysallam Isko Abad Farmane Wale Muhamadur Rasoolallah

ﷺ

Bait Ul Muqdas Me Hazar Ha Ambiyah Kiram Aram Farma Hai Magar Madina Munawara Me Sirf Syed Ul Ambiyah Allaysallam Jalwa Farma Hai, Madina Munwara Me Jis Qadr Zaraiein Jate Hai Bait Ul Muqdas Me Iska Sawa 10va Hisa Bhi

Nahi Garz Ke Har Tarah Deeni Wa Duniyawi Izzat ALLAH Ta'la Ne Musalman Hi Ko Di Hai. Maldar Hona Na Hona, Badhshah Hona Na Hona Is Par Izzat Ka Daromadar Nahi, Yeh To Chalti Phirti Chandani Hai.

Hidayat : Is Ayat Me To Izzat Tin Zato Ke Liye Sabit Farmai, ALLAH Ke Liye, Rasoolallah ﷺ Ke Liye Aur Sare Musalmano Ke Liye Magar Dusri Ayta Me Farmaya Sari Izzat ALLAH Ke Liye Hai. Jawab Is Ka Yeh Hai Ke Haqiqi Aur Zati Izzat Aur Daimi Qadim Izzat To Sirf ALLAH Ke Liye Hai, Magar Atai Hadis Khuda E Pak Ki Di Hui Izzat Ambiyah Auliyah Aur Tamaam Musalmano Ko Bhi Hasil Hai Ya Yeh Ke Sab Ki Izzat ALLAH Hi Ki Izzat Hai.

AAyat

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾
مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾
وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

Tarjumah :

Qalam Aur Unke Likhne Ki Qasam Tum Apne Rab Ke Fazal Se Majnun Nahi Aur Zaroor Tumhare Liye Be Inteha Sawaab Hai.

Surah Al Qalam Ayat 1,2,3

Yeh Ayatein Bhi Naat E Musatafa ﷺ Ka Gunchina Aur Azmat Wa Shan E Meboob ﷺ Ka Khaiza Hai In Ayat Ke Ek Ek Huruf Me Naat Sharif Ke Phool Khile Hue Hai, Un Ayat Me Chand Tarah Gufatgu Karni Chaiye.

1 Yeh Ayat Kyon Aai 2 Nun Wa Qalam Se Kya Murad Hai 3 Inme Kitni Tarah Naat Nikalti Hai.

1 Mushrikin E Makka Khususan Walib Ibne Mugira Huzur E Aqdas ﷺ Ko Majnun Yani Deewana Kaha Karte Tha, Qalb E Paak Mustafa ﷺ Ko In Malun Se Iza Pohchi Thi. Rab Ta'la Ne Qami Farma Kar Huzur Ke Fazail Aur Badgauyo Ki Ayub Bayan Farma, Taake Mehboob Ke Qalb Pak Ko Tasli Ho, Farmaya Nun Ke Qasam, Qalam Ki Qasam, Unki Tahrir Ki Qasam, Aey Pyaare Tum Deewane Nahi, Tumhare Badguh ,Badzat, Beimaan , Bad Batan, Chugal Khaur, Haram Ke Bache Hai Wagera Wagera.

1 Nun : Lafz Nun Me Chand Ahtmaal Hai 1 Yeh Surah Ka Nam Hai 2 ALLAH Ta'la Ka Naam Hai 3 Noor Aur Naasie Ka Pehla

Huruf Hai Aur Rab Ta'la Ka Naam 4 Alif Lam Ra : Haa Mim : Mil Kar Al Rehmaan Banta Hai To Yeh Asma E ILLAHIYAH Ka Juz Hai, Is Surat Me Rab Ne Apni Qasam Farmai 5 Ya Nun Huzur Ka Ism E Sharif Hai 6 Ya Yeh Noor Ka Pehla Huruf Hai Aur Noor Huzur Ka Naam Sharif Arbi Scan Me Is Surat Me Huzur Ki Qasam Hai 7 Ya Nun Bamani Machli, Arbi Me Machli Ko Nun Kahte Hai. Is Ya Wo Machli Murad Hai, Jis Ke Shikam Me Yunas Allaysallam Rahe Ya Machli Jo Janatyon Ki Pehli Giza Hai Ya Wo Machli Murad Hai Jis Par Zamin Qaim Hai

(Ruh Ul Bayaan Wa Tafsir Azizi)

Wal Qalam 1 Qalam Se Ya To Aam Qalam Murad Hai, Chu Ke Is Se Ilm Likha Jata Hai, Isliye Iski Yeh Tazim Hui Aur Iski Qasam Farmai Gayi 2 Ya Wo Qalam Murad Hai Jis Ne Lau E Mehfuz Par Sare Waqiat Tahrir Kiye 3 Ya Wo Qalam Jis Se Farishta Ma Ke Pet Me Bacha Ki Taqdir Likhta Hai Ya Wo Qalam Jis Se Malaika Insan Ke Nam E Amal Likhte Hai, Lekin In Surato Me Nun Aur Qalam Me Munasibat Nahi Malum Hoti, Isliye Baz Mufsrin Ne Farmaya Ke Qalam Bhi Huzur Ka Naam Hai Kyun Ke Ek Hadees Me Hai Arbi Scan Me Yeh Dono Hadeesein Is Tarh Jamah Ki Gayi Ke Qalam Aur Noor Dono Se Haqiqat E Muhamadiyah Murad Hai, Huzur ﷺ Ko Isliye Qalam Kahte Hai Ke Jaise Tahrir Se Pehle Qalam Hota Hai, Ese Hi Alam Se Pehle Qalam Huzur ﷺ Hue Aur Jaise Ke Qalam E ILLAHI Ki Tahrir Koi Badal Nahi Sakta, Isi Tarh Huzur Ka Farmana Dunia Me Koi Palat Nahi Sakta, Goya Huzur ﷺ Qalam E ILLAHI Hai. Baz Ne Farmaya Ke Nun Se Murad Lab E Paak Mustafa Hai Aur Qalam Se Zubaan Pak, Jaise Qalam Dawaat Ki Madad Se Likhta Hai , Isi Tarah Huzur Ki Zubaan Mubarak Lab E Paak Ki Madad Se Kalam Farmati Hai Ke Baaz Huruf Zuban Se Ada Hote Hai Aur Baz Labo Se , Magar Aap

Ka Har Huruf Wahi E ILLAHI Hai Yeh Zubaan Aur Dahan
Kun Ki Kunji Hai. Arbi Scan Me.

Wajeh Rahe Ke Nun Aur Insan Ke Lab Aur Dawaat Hum Shaki
Hai, To Huzur Ka Waha Dawaat E Rehmaan Aur Huzur Ki
Zubaan Qalan E Khaliq E Do Jahan Aur Huzur Ka Kalam Rab
Ka Farmaan

(Ruh Ul Bayan)

Uski Qasam Jo Likhte Hia, Kon Likhte Hai, Is Me Chand Qaul
Hai Ya To Is Se Aam Log Murad Hai, Jo Uloon Deeniyah
Likhte Hai Yani Aey Pyare Tumhari Zuban Ki Qasam Tumhare
Dahaan Ki Qasam, Aur Tumhare Us Pyare Kalam Ki Qasam Jo
Musalmaan Qayamat Tak Likhte Padte Rahege. Is Kalam Pey
Qurbaan, Badhshaho Ne Apne Naam Sone Chandi Ke Siko Me
Likhwaye Magar , Mit Gaye, Shanshah Kaisi Shaan Wala Hai
Jo Arab Ke Registaan Me Kuch Mithe Bol Sunata Raha, Magar
Iski Boli Ko Na Hawa Urda Saki Na Zamana Mita Saka, Na
Koi Duniawi Taqaat Badal Saki. Unka Naam E Paak Almin Ki
Zubano Me, Dimago Me Saifo Me, Patharo Me Esa Naqsh Hua
Ke Na Mita Hai Na Mite.

Malaika Ki Tahrir Murad Hai Ke Wo Huzur Ke Kalmaat Aur
Aapke Amaal Taiba Tahrir Karte Hai. Garz Ke Yeh Tino
Kalme Huzur Ki Naat Sharif Hai.

Aage Irshad Hua Ke Aey Mehboob Aap Apne Rab Ke Fazal Se
Majnun Nahi Majnun Ke Mani Ya Deewana Hai Ya Mustur ,
Pehle Ma'ani Bilkul Zahir Hiak E Aap Par Deewangi Kabhi
Nahi Aa Sakti, Kyon Ke Ambiyah E Kiram Ki Aqal Sare Alam
Se Jayda Aur Hzur Ki Aqal Sharif Sare Ambiyah Se Ala Hai.
Agar Badhshah Ka Wazir Deewana Ho Jaye To Mulki Intzam

Bigad Jaye, To Agar Khuda Ke Nabi Par Yeh Kaifiyat Tari Ho To Yeh Alam Kaise Qaym Rahe, Huzur ﷺ Se Rab Bhi Kalam Farmata Hai. Is Se Farishtein Bhi Jin Wa Ins Bhi Garz Ke Ma'arz Karte Hai, Aur Haiwanat , Jamadat, Bhi Faristo Ke Farma Dars Hai Aur Arshiyon Ki Ummidgah , Makhluq Unka Muh Takte, Khaliq Ki Un Par Nigah, Rab Rehmatein Alam Tak Pohchaye, Dunia Ki Hajatein Khalis Se Arz Kkre, Jis Zaar Karima Par Itni Zimah Dariyah Ho Wo Deewana Kaise Ho Sakte Hai Aur Agar Majnun Bamani Matur Hai To Yeh Mani Hue Ke Aey Mehboob Aap Chupaye Hue Nahi Yani Aap Se Koi Gaib, Agle Pichle Waqiat , Alam Ka Zara Zara Kuch Bhi Makhfi Nahi (Ruh)

Yah Yeh Ke Rab Ta'la Aap Se Chupa Hua Nahi Ya Yeh Ke Aap Alam Se Chupe Hue Nahi Aap Ko Musalmaan Jane Kufaar Pehchane, Balke Chand Suraj, Shajr Wa Hajar, Farshi Sab Hi Mante Hai.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

Yaha Ajr Wa Mamnn Me Chand Ahtmal Hai, Ya To Ajr Se Murd Shafa'at Hai Aur Mamnu Bamani Munqath (Ruh Ul Bayan)

Yani Apa Ki Shafa'at Kabhi Khatam Na Hogi, Azal Se Abad Tak Aap Hi Ke Tufail Sab Ki Musibatein Dur Hui Aur Hogi, Hazrat Adam Allaysallam Ki Tauba Tumhare Tufail Qabul Hui. Tumhare Badaulat Kishati E Nuh Par Lagi, Tumhari Barkat Se Khalil Par Aag Gulzar Hui Tumhare Tufail Hazrat Ismail Wa Hazrat Abdullah Ki Jaan Bachi. Ab Bhi Tumhare Hi Tufail Dunia Par Rehmatein Aa Rahi Hai Aur Balayein Tal Rahi Hai.

Nazah Ke Waqt Tum Hi Kam Ate Ho. Qabar Me Tumhari Pehchan Par Mayat Ki Kamyabi Mauquf, Hashr Me Shafa'at Ka

Sehra Tumhare Sar Hai. Jannat Me Tumhare Dum Ki Dhmdhaam Hai.

Dozakh Me Bhi Gunahgar Musalmano Par Tumhari Wajhs Se Azab Ki Rok Thaam Garz Ke Dulah Tum Ho Aur Barati Sara Alaam ﷺ. Ya Ajr Ke Maani Sawab Hai, Aur Manun Ke Bamani Band Kia Hua Yani Aey Mehboob Tumhara Sawab Kabhi Band Na Hoga, Kyon Ke Qayamat Tak Apki Ummat Rahegi. Unki Naikiyah Rahegi, Jin Sab Ka Sawab Sad Magunah Ho Kar Apko Milta Rahega. Ya Ajar Ke Ma'ani Hai Sawab Aur Mamnun Ahasn Jaatana Hua. Yani Aey Mehboob Tumhare Sawa Me Tum Par Kisi Bande Ka Ahsan Nahi, Kyon Ke Auro Ko Ilm Imaan, Rizq, Izzat Aulad Wagera Kis Ke Tufail Milti Hai Aur Wo Kisi Na Kisi E Zaroor Ahsan Mand Hote Hai, Magar Pyare Jahana Bhar M Tumahri Ek Wo Zaat Hai Jis Ki Badaulat Sab Ko Khuda Ki Daulat Milti Hai. Sab Tumhare Hajamand Hai. Tum Ra Ke Siwa Kisi Ke Nahi, Tumara Sab Par Ahsan , Tum Par Kisi Ka Nahi.

Log Kahte Hai Ke Halima Dai Ne Huzur Ko Pala, Magar Huzur Ke Rab Ki Qasam Halima Dai Ko Huzur Ne Pala Ke Aap Ke Jane Se Halma Ke Din Phir Gaye, Pet Bhar Gaye. Baaz Sufiyah Kiram Farmate Hai Ke Huzur Ak Ajar Haq Ta'la Ki Zaat Hai.

Fazail Bayan Farma Kar Unhe Khush Kia Gaya, Ab To Jo Gazab Un Badbakhto Par Hai Jinhone Wo Khabis Bat Baki Thi, Ke Aap Deewane Hia Unki Boht Si Buraiyah Bayan Farma Kar Unke Sardar Walid Ibne Uba Ke Das Ayub Bayan Farmaye Ja Rahe Hai Ke Aey Mehboob Iski Na Suno Jisme Yeh Aib Hai. Jhooti Qasam Khane Wala Zalil Hai, Tana Dene Wala, Chugalkhor Hai, Bhalai Se Rokta Phirta Hai , Had Se Bada Hua Hai, Sakhat Gunahgar Hai Bad Tainat Ahi Aur Sab Se Bardh

Kar Yeh Ke Haram Ka Bacha Hai Hum Iski Thhothani Par Daag Lagaye Gaye> Walid Ne Jab Yeh Yat Sni To Apni Ma Ke Pass Talwar Lekar Pocha Aur Kahne Laga Ke Muhammad ﷺ Ne Mere 10 Aib Bataye Hai, Nau Ko To Me Janta Hu Ke Mujh Me Hai Ek Ki Mujhe Khabar Nahi Is Ki Tujhe Khabar Hai, Bata Me Harami Ya Halali ? Sach Bol Warna Gardan Mar Duga Kyon Ke Muhammad Kabhi Jhoot Bolte Hi Nahi Hai. ﷺ Uski Ma Boli Tu To Harami Hia, Tera Baap Aqba Namard Aur Maaldar Tha. Mujhe Khauf Hua Ke Uska Naam Dusre Le Lege. To Maine Ek Charwye Se Zina Karwaya. To Uska Nutfa Hai.

(Ruh Ul Bayan Wagera Hum Tafaasir) Malum Hua Ek Huzur Ki Badgauhi Karna Haramzaado Ka Kam Hai.

AAYAT

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٢﴾

Tarjumah : Aue Beshak Tumhari Khu U Bardi Shaan Ki Hai

Surah Qalam Ayat 4

Yeh Ayat E Karima Bhi Huzur Aqdas ﷺ Ki Sharih Naat Hai. Is Me Huzur ﷺ Ke Akhlaq Karimana Ko Azim Farmaya Gaya Hai. Khalq Arbi Me Adat Ko Kahte Hai Ke Jiski Wajh Se Ache Kaam Khud Ba Khud Ho Isko Takluf Na Karna Pade , To Yeh Aayat Ka Matlab Yeh Hua Ke Aap Jis Qadr Ala Kam Anjam Dete Hai Yeh To Aap Ki Adat Karima Hai, Kuch Takluf Isme Aapko Nahi Hota, Isi Ko Quraan Karim Ne Bayan Farmaya Arbi Scan Me Me Apn Akhlaq Me Takluf Se Kaam Nahi Leta, Azim Farma Kar Yeh Bata Dia Ke Agar Koi Chahe Ke Huzur ﷺ Ke Ausaf Aur Akhlaq Shumar Kare, Wo Nahi Kar Sakta, Kyon Ke Dunia Ki Namtein Boht Tordi Si Hai Magar Is Thordi Ko Koi Shumaar Nahi Kar Sakta To Jis Ko Parwardigar Azim Farma De Usko Kon Shumar Kare.

Sahib E Ruh Ul Bayan Ne Likha Hai , Isi Ayat Ki Tafsir Me Ke Huzur ﷺ Ko Shukar Nuh Khilat Ibrahimiki Ikhlas E Musa , Hazrat Ismail Ka Sach, Hazrat Yaqub Wa Ayub Ka Sabar, Hazrat Dawood Allaysallam Ka Azar Aur Hazrat Isa Allaysallam Ki Tawajh Aur Sare Ambiyah Ke Ikhlaaq Ata Farmaye Allaysallato Sallam Isi Liye Farmaya Arbi Scan Me Aap Un Sab Ki Rah Chale Yani Tamaam Ambiyah E Kiram Ke Sifaat Ke Aap Jamah Ho Jaye.

Hazrat Ayesha Sidiqa Radiallahu Ta'la Anho Se Kisi Ne Pucha Ke Huzur ﷺ Ka Khula Kia Tha ? Apne Farmaya Ke (Quraan)

Is Ke Do Ma'ani Hai Ek Yeh Ke Quraan Par Amal Aapki Zindagi Pak Thi, Isliye Baz Hazrate Farmate Hia Ke Jo Shakhs Huzur ﷺ Ke Deedar Ki Tamana Kare Wo Quran Majid Ko Dekhe Kyon Ke Quraan Karim Huzur ﷺ Ki Zindagi Pak Ki Khamosh Taswir Hia Ya Yun Kaho Ke Yeh Qaal Hai Wo Haal Thi Dusra Mani Sidiqa Ke Qaul Ke Yeh Bhi Ho Sakte Hai Ke Jis Tarah Quran Karim Ek Dariyah E Napaida Kinar Hai Isi Tarah Huzur ﷺ Ke Akhlaq Ki Inteha Nahi.

Sahib E Ruh Ul Bayan Ne Farmaya Ke Az Hazrat Kahte Hai Ke Huzur ﷺ Ke Akhlaq Yeh Hai Rab Ko Ikhtiyar Karna Aur Makhlug Se Kinara Kashi Farmana, Iisi Tarah Ruh Ul Bayan Me Isi Jagah Hai, Ke Mairaj Me Rab Ul Alamin Ne Huzur ﷺ Par Kunjiya Paish Farmai, Qabul Na Ki, Tamaam Malaikaaur Jannat Ki Waha Ki Naimatei Dikhaye Magar Agar Ki Taraf Tawajah Na Farmai Balke Rab Ko Qabul Kia. Isiliye Parwardigar Ne Farmaya Mehbob Ki Nazar Apne Rab Se Dusri Taraf Na Hati - ﷺ

Hadees Paak Me Irshad Hua Ke Musalman Ko Chaiye Ke Ache Aur Pakiza Ikhlal Ikhtiyar Kare Ke Yeh Jannati Nishani Hai, Aur Bad Khalqi Se Bache Ke Yeh Jahannum Me Le Jane Wali Chiz Hai, Ab Humare Akhlaq Kaise Hone Chaiye , Unko Do Lafzo Me Arz Karta Hun, Musalmano Par Meharbaan Aur Kafiro Par Sakhat Agar Koi Apna Zati Nuqsan Kar De Usko Mafi Do Lekin Agar Koi Deen Ka Nuqsan Karna Chahe, Us Ke Piche Pardh Jao.

Huzur ﷺ Taif Me Tablig Ke Liye Tashrif Le Gaye Waha Ke Logo Ne Boht Gustakhiah Ki, Yah Tak Ke Apko Zakhmi Kar Dia. Hazrat Jibrail Amin Ne Akar Arz Kia, Ke Huzur Dua Farmaye To Abhi Abhi Unko Halak Kar Dia Jaye, Farmaya Aey ALLAH In Pathar Barsane Walo Par Rehmat Ke Phool

Barsa Dey Hazrat Jibrail Ne Arz Kia Yaa Habiballah Yeht O Aab Imaan Na Layege Farmaya Umid Ia Ke Inki Aulad Imaan Le Aaye.

Yeh To Zaati Muamlat Me Raham Karam Hai, Magar Ek Bar Aurat Ne Chori Ki, Huzur ﷺ Ne Hath Kaatne Ka Hukm Dia Logo Ne Maafi Ki Shifarish Karai, Farmaya Khudai Saza Hai, Maaf Nahi HO Sakti.

Yeh Hai Akhlaaq Muhammadiyah , Aaj Musalman Yeh Samje Ke Badmazhabo Se Narmi Karna Aur Musalmano Se Dushamani Karna, Yeh Akhlaq Hai. Agar Bad Mazhab Par Sakhati Karna Islami Ikhlaaq Hai, To Jihad Phir Kis Par Kia Gaya ? Saanp Ko Mar Dalna Aur Khet Me Se Ghass Ko Nikal Dena Hi Behtar Hai.

AAAYAT

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا
إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ

Tarjumah :

Gaib Ka Janane Wala Hai, Apne Gaib Par Kisi Ko Muslat Nahi Karta Siwaye Apne Pasndida Rasool Ke.

Surah Jin Ayat 26,27

Yeh Ayat Karima Bhi Huzur ﷺ Ki Naat Pak Hai, Aur Huzur Ke Ilm E Gaib Ko Farma Rahi Hai Isme Irshad Farmaya Gaya, Ke Parwardigar Alim Ul Gaib Ka Janane Wala Hai, Apne Khas Gaib Par Kisi Ko Qabza Nahi Deta Siwaye Apne Khas Paigambar Ke.

Is Ayat Me Do Chizein Qabil E Lehaj Hai, Ek To Khuda Ka Khas Gaib Aur Ek Taslat Dena Gaib Usko Kehte Hai, Jo Aankh ,Kan,Nak Wagera Hawas Se Na Malum Ho Sake Aur Na Aqal Me Fauran Aa Sake, Jaise Jannat Dozakh Wagera. Ab Humare Liye Mumbai Aur Kalkata Wagera Ka Ilm Ilm E Gaib Nahi, Kyon Ke Aj Jakar Dekh Sakte Hai Aur Hazar Ha Admiyon Ne Humko Khabar Di Ke Wo Dunia Me Do Shehar Hai Lehaja Yeh Gaib Nahi, Gaib Do Tarah Ka Hai Ek To Wo Jis Ko Dalil Wagera Se Malum Kar Sake, Jaise Khuda Ke Sifaat Aur Khuda E Paak Ka Hona, Dusra Wo Jis Ko Dalil Wagera Se Bhi Malum Na Kar Sake. Pehli Qism Ka Gaib To Rasoolo Ke Siwa Auro

Ko Bhi Ata Ho Jata Hai, Jaise Quran Me Farmaya Arbi Scan Me Aur Dusra Qism Ka Gaib, Yeh Khuda Ka Gaib Hai Jisko Farmaya Gaib Siwaye Rasool Ke Aur Kisi Ko Na Dia Jayega, Han Jisko Rasool Allaysallam Apne Karam Se Bata De Usko Huzur ﷺ Ke Zariye Se Milega, Yeh Hi Is Ayat Me Murad Hai Ke Parwardigar Alam Apna Gaib Apne Khas Rasool Ke Siwa Kis Ke Qabza Me Nahi Deta. Is Ayat Se Malum Hota Hai Ke Huzur ﷺ Ko Rab Ta'la Ne Khass Apna Gaibh Ata Farmaya (Tafsir E Kabir Aur Tafsir E Baijawi Aur Ruh Ul Bayan)

Ab Jin Ayato Me Zikr Hai Ke Siwaye Khuda Ke Aur Koi Giab Nahi Janta. Is Ke Ma'ani Hai Ke Haqiqi Aur Zati Ilm Khuda E Pak Ke Sath Khas Hai, Inkar Hai Zati Aur Sabut Hai Ilme Atai Ka, Jaise Quran Pak Me Ata Hai, Sari Izzatein ALLAH Hi Ke Liye Hai Phir Irshad Hua Izzat ALLAH Ki Hai Aur Rasool Ki Aur Musalmano Ki, Ek Jagah Irshad Hua Siwaye Khuda Ke Kisi Ka Hukm Nahi, Dusri Jagah Irshad Huaa Jab Kisi Shohar Aur Biwi Me Jagda Ho Jaye To Ek Banch To Aurat Ki Taraf Se Aur Ek Mard Ki Tarf Se Bhejo.

Ab In Ayato Ka Yahi Matlab Hai Ke Haqiqi Izzat Aur Haqiqi Hukumat To Sirf ALLAH Hi Ki Hai, Magar Khuad Ke Dene Se Musalmano Ko Izzat Mili Aur Hukumat Bhi. Isi Tarah Ilm E Gaib, Huzur Ko Kitna, Ilm E Gaib Dia, Yeh To Dene Wala Rab Aur Lene Wale Mehboob Hi Jante Hai, Lauh E Mehfuz Me Sare Ma Kan Wama Yakun Ka Ilm Hai Magar Lauh E Mehfuz Me Mere Aqa Ke Dariyah Ka Ek Qatra Hai.

Haan Jis Qadr Riwayat Se Pata Lagta Hai Wo Yeh Ke Azaazal Ta Roz E Qayamat Zara Zara Aur Qatra Qatra Ka Ilm Huzur ﷺ Dia Gaya Az Arsh Ta Farsh Dikhaaye Gaye, Agar Koi Parinda Bhi Par Marta Hai To Huzur Ko Iska Bhi Ilm De Dia Gaya.

Isko Puri Tahqeeq Humari Kitab Ja Al Haq Wa Za'hqal Batil Me Dekho, Esi Tahqeeq Aur Jagah Mushkil Se Milegi.

Dusri Bat Is Ayat Se Yeh Malum Hui Ke Khuda Ka Ilm Gaib Huzur ﷺ Kke Qabza Me De Dia Gaya Hai Ke Agar Kisi Par Tawajah Farma De To Usko Bhi Arsh Se Farsh Tak Roshan Ho Jaye. Huzur Gaus E Pak Farmate Hai

Maine ALLAH Ke Sare Sehro Ko Esa Dekha Jaise Chand Rai Ke Daane Mile Hue Hai Garz Ke Huzur ﷺ Ki Har Sifat Azim Hai.

AAYAT

يَا أَيُّهَا الْمَرْمَلُ ﴿١﴾
قُمْ إِلَيْنَا قَلِيلًا ﴿٢﴾

Tarjumah

Aey Jhurmat Marne Wale

Raat Me Qayam Farma Siwa Kuch Raat Ke

Surah Muzmil Ayat 1,2

Yeh Ayat Karima Bhi Huzur ﷺ Ki Naat Sharif Hai, Is Me Mehboob Allaysallam Ko Aur Unke Tufail Me Sari Ummat Ko Tahjud Ki Namaz Aur Quraan Karim Ke Tartil Ke Sath Tilawat Karne Ka Hukm Dia Jaa Raha Hai Magar Yeh Khitab Boht Pur Lutf Hai. Farmaya Gaya Ke Aey Kapdo Me Lipatne Wale Mehboob ﷺ Jis Se Malum Hua Ke Mehboob ﷺ Ki Har Ada Pyari Hai.

Is Ayat Karima Ki Shaan E Nuzul Me Mufsin Ki Chand Qaul Hai. Ek To Zamana Wahi Ke Ibtedah Me Huzur ﷺ Kalam E ILLAHI Ki Humqiyat Se Apne Kapdo Me Lapet Jate They, Is Halat Me Apko Yeh Nida Di Gayi Ek Qaul Yeh Hai Ke Huzur ﷺ Ek Roz Chadar Sharif Me Lete Hue Aram Farma Rahe They Aur Is Halat Me Apko Yeh Nida Di Gayi, Baz Hazrat Ne Yeh Bhi Kaha Ke Is Ayat Se Muraad Hai Aey Nabuwat Ki Chadar Me Lipatne Wale.

Ruh Ul Bayan Me Is Ayat Ki Tafsir Me Farmaya Gaya Ke Rat Ko Mehboob Allaysallam Chadar Ordhe Aram Farma Rahe They, Rab Ul Alamin Ne Ishtyaq Farma Ke Is Waqt Humare

Mehboob Hum Se Munajat Aur Roz Wa Niyaz Ki Batein Karey To Nida Dekar Jagaya, Ke Aey Aram Farmane Wale Mehboob Is Waqt Humse Batei Karo, Garz Ke Koi Si Bhi Tawaja Ki Jaye Magar Shan E Mehboobi Achi Tarah Se Zahir Ho Rahi Hai.

Masla : Namaz E Tahjud Shuru E Islam Me Wajib Thi Aur Baz Ke Qaul Par Farz, Bad Me Iska Wujub Mansukh Ho Gaya, Aur Is Ayat Se Mansukh Hua Jo Isi Surat Me Aage Majkur Hai (Tafsir E Khazan Ul Irfaan Wa Tafsir E Ahmadi)

Ab Namaz E Tahjud Sunnat E Mauqida Al Hai Ke Agar Basti Me Ek Ne Bhi Pardhli To Sab Bari Ho Gaye Agar Kisi Ne Na Pardi To Sab Sunnat Ke Tarik Hue.

Masla : Namaz E Tahjud Ka Waqt Jab Se Shuru Hota Hai , Ke Musalman Namaz E Isha Pardh Kar Kuch Sokar Bedar Ho, Uske Liye Wo Waqt E Tahjud Hai, Lehaja Agar Koi Shakhs Sardi Ke Mausam Me Rat Ke Ath Baje Namaz E Isha Pardh Kar So Gaya, Aur Nau Baje Bedar Ho Gaya, To Yeh Hi Us Ke Liye Tahjud Ka Waqt Hai Aur Agar Koi Shakhs Tamaam Raat Na Soya To Uske Liye Tahjud Ka Waqt Na Aya. Kyon Ke Tahjud Me So Kar Jagna Zaroori Hai Aur Tahjud Ka Waqt Musthab Rat Ka Akhri 6tha Hisa Hai Iski Rakatein Kam Az Kam D0, Aur Jayda Se Jayda 12 Hai, Agar Har Rakat Me Tin Bar Qul Wallah Pardhe To Har Rakaat Me Ek Quran Ka Sawab Dia Jayega.

AAyat

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

Tarjumah

Tahqeeq Humne Tumhari Taraf Ek Rasool Bheja Ke Tumpar
Hazir Wa Nazir Hai Jaise Humne Firon Ki Taraf Rasool Bheje

Surah Muzmil Ayat 15

Yeh Ayat E Karima Bhi Huzur ﷺ, Isme Kufaar Aur Musalmano Se Khitab Ho Raha Hai, Ke Aey Logo ! Yeh Paigamber Jo Tum Me Tashrif Laye, Yeh Tum Se Aur Tumhare Halat Se Bekhabar Nahi Hai Balke Tum Ko Aur Tumhare Imaan Wa Kufar Ko Jante Hai, Aur Qayamat Tak Ke Tamaam Logo Ke Har Har Hal Se Khabardar Hai Isiliye Tum Sab Par Rab Ki Bargah Me Gawahi Dege, Yani Momin Ke Imaan Aur Kafir Ke Kufr Ko Zahir Farmayege. Is Se Jaha Huzur ﷺ Ka Ilm E Gaib Sabit Hua, Waha Hi Apka Har Shakhs Ke Pass Hazir Wa Nazir Hona Bhi Sabit Ho Gaya. Kyon Ke Gawahi Dekhi Hui Honi Chaiye, Isiliye Jab Qayamat Me Ummat E Mustafa ﷺ Ambiyah Ke Haq Me Gawahi Degi, Tab Huzur ﷺ Is Ummat Ki Gawahi Dege, Iski Tahqeeq Chand Jagah Hum Isi Kitab Me Zikr Kar Chuke Hai Aur Hazir Wa Nazir Ki Puri Behas Humari Kitab Ja Al Haq Me Dekho.

AAAYAT

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ
وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ
الْقُرْآنِ

Tarjumah :

Beshak Tumhara Rab Janta Hai Ke Tum Qayam Karte Hue Kabhi Do Tihai Rat Ke Qarib Aur Kabhi Adhi Raat Kabhi Tihai Aur Ek Jamaat Tumhare Sath Wali Aur ALLAH Rat Wa Din Ka Andaza Farmata Hia Use Malum Hai Ke Aey Musalmano ! Tum Se Raat Ka Shumar Na Ho Sakega To Usne Tum Par Jo Raju Farmaya, Ab Quraan Me Se Jitna Tum Par Aasan Ho Utna Pardho

Surah Muzmil Ayat 20

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Shaan Ke Khutbe Farma Rahi Hai, Is Ka Shaan E Nuzul Yeh Hai Ke Jab Musalmaano Par Tahjud Ki Namaz Farz Thi To Huzur ﷺ Aur Sahaba E Kiram Boht Hi Jayda Khade Rahte They, Yah Tak Ke Un Hazrat Ke Pao Par Warm Aa Gaya, Aur Phut Phut Kar Un Se Khun Jari Ho Gaya, Is Khayal Se Ke Wajib Se Kam Na Ada Ho, Balke Jayda Ho Jaye To Mazaiqa Nahi, Chunke Us Zamana Me Gadiyah Na Thi, Isliye Musalman Rat Ka Subah Andaza Na Kar Sakte They, Chunache Kabhi Kabhi Subah Ho Jati Thi, Ek Sal Tak Yeh Hukm E Farziyat Raha. Bad Ek Sal Ke Yeh Ayat Karima Nazil Hui Aur Usne Tahjud Ki Farziyat Ko Mansukh Kia, Is Tahjud Ke Mansukh Hone Ki Wajh Kya

Thi ? Huzur ﷺ Aur Sahaba E Kiram Ki Taklif Aur Mushqat Jis Se Malum Hua Ke Mehboob Allaysalalm Ki Dil Jauhi Is Qadr Manzur Hai Ke Unke Liye Ahkam Me Lihaaj Famraya Jata Hai, Tahjud Ki Asal Namaz Huzur ﷺ Par Humesha Farz Rahi Magar Rat Ke Qayam Me Qaid Na Rahi Ke Adhi Ya Tihai Rat Qayam Farmaye Balke Jis Qadr Mansha Ho Us Qadr Hi Qayam Farma De Han Ummat Ke Liye Wajub Na Raha.

Mashla : Shaibna Badana Yani Tahjud Ya Tarawi Me Ek Raat Me Sara Quraan Khatam Karna Jaiz Hai, Agar Padne Wale Par Bojh Na Pade.

Ruh Ul Bayan Me Zair E Ayat Arbi Scan Me Hai Ke Char Sahabo Ne Ek Raqat Me Sara Quraan Khatam Farmaya Hai, Hazrat Ushman Bin Afaan, Tamidari Aur Sa'ad Ibne Jarir Aur Imaam E Azam Abu Hanifa Radiallahu Ta'lah Anhum Azmain Aur Humsa Ibne Manhaal Ek Mah Me 90ve Khatam Karte They, Aur Abul Haasn Ali Ibne Abdullah Ne Ek Dinme Char Khatam Kiye Aur Tahwi Sharif Jild Awal Baa Jamah Ul Saur Fi Raaqat Me Iah Ke Hazrat Tamimdari , Abdullah Ibne Jabir Sa'ad Ibne Jabir Radiallahu Ta'la Anhum E Ek Raaqat Me Quraan Khatam Kia, Galiban Rad Ul Mukhtar Ke Muqdam Hai Ke Imaam Abu Hanifa Radiallahu Ta'la Anho Ramzan Me 21 Quran Karim Khatam Farmte The, Imaam Nawawi Apni Kitab Al Azkar Kitaab Tilwat E Quraan Me Farmate Hai Ke Beshumar Hazrat Ne Ek Raaqat Me Quraan Khatam Kia, Unhe Me Se Ushmaan Ibne Afan Wa Tamimdari Aur Sa'id Ibne Jabir Bhi Hai.

In Tamam Dalil Se Shaibna Sabit Hua Magar Shina Me Do Bato Ka Khayal Rahe, Ek To Yeh Ke Padne Wala Sahi Pade Aur Saaf Pade, Huruf Ko Sahi Ada Kare. Yalamu Tahlamu Padne Wala Na Ho, Dusra Yeh Ke Sunane Wale Shoq Se Sune

Yeh Na Ho Ke Log Bethe Ung Rahe Hai, Jabke Waqt E Ruqu Hua To Jhat Se Takhbir Kah Kar Sharif Ho Gaye, Yeh Dono Batein Manah Hai (Jis Hadees Me Quran Jald Khatam Karne Ki Mumaniyat Hai Us Se Yahi Murad Hai Jin Hazrat Ne Ek Hi Raqaat Me Khatam Quraan Kia Hai Wo Is Qaid Tezi Ke Bawjud Samj Kar Quran Padte They.

AAYAT

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾
 قُمْ فَأَنْذِرْ ﴿٢﴾
 وَرَبِّكَ فَكَبِّرْ ﴿٣﴾
 وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾

Aey Chadar Odhne Wale, Khade Ho Jao, Dar Sunao, Aur Apne Rab Ki Bardai Bolo Aur Apne Kapde Paak Rakho.

Suray Mudsar Ayat 1,2,3,4

Yeh Ayat E Karima Bhi Naat E Mustafa ﷺ Hai Iski Shaan E Nuzul Yeh Hai Ke Huzur ﷺ Farmate Hai Ek Roz Hum Hera Pahad Par They Humne Ek Gaibi Awaz Suni Aey Muhammad ﷺ Aap ALLAH Ke Rasool Hai, Charo Taraf Dekha Koi Bolne Wala Nazar Na Aya, Uper Jab Dekha To Wahi Farishta Jo Gar E Hera Me Aya Tha Aur Wahi Laya Tha Iqra Kursi Par Bethha Hua Nida Kar Raha Hai, Yani Hazrat Jibrail Us Waqt Hum Haibat Se Hazrat Khadeejah Ke Pass Aaye Aur Hukm Dia Ke Hum Ko Chadar Aurdao, Jab Chadar Urdhi, Tab Yeh Wahi Aai Aey Chadar Odne Wale Mehboob Utho Aur Kamo Me Mashgul Ho Jao, Tablig E Deen Karo, Takbeer Pardho Aur Kapdo Ko Paak Rakho, Jis Tarah Muzmil Me Mohbbat Wa Karam Ka Izhar Ho Raha Hai Isi Tarah Is Khitaab Mudsir Me Bhi Aain Karam Parwardigaar Ka Zahoor Hai.

Is Ayat Se Sabit Hota Hai Ke Namaz Me Takbir E Tahrima Farz Hai Aur Kapdo Ke Paak Rakhne Ka Yeh Matlab Hai Ke Agar Kabhi Kapdo Me Najsat Lag Jaye To Dho Daalo, Kyon Ke Bila Zaroorat Napak Kapda Pehanana Mana Hai. Namaz Ke

Siwa Bhi Insan Ko Chaiye Ke Paak Wa Saaf Rahe. Ya Yhe Matlab Ke Tahband Aur Kurta Ya Pajama Is Qadr Nicha Na Pehano , Jo Gandgi Me Kharab Ho, Balke Sunnat To Yeh Hai Ke Tahband Ya Pajama Adhi Pindali Tak Pohche, Agar Chahe3 To Takhne Tak Nicha Pehne Magar Aurat Itna Nicha Tahband Ya Pajama Pehne Jis Se Takhne Chhup Jaye.

Wallauallam.

AAYAT

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾
 إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾
 فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾
 ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

Tarjumah :

Tum Yad Karne Ki Jaldi Me Quraan Ke Sath Apni Zubaan Ko Harkat Na Do Beshak Iska Mehfooz Karna Aur Padna Humare Jima Hai To Jab Hum Isko Pardh Chuke, Us Waqt Pad Use Pardhe Hue Ki Itabah Karo, Beshak Iski Barikiyon Ka Tum Par Ka Tumpar Zahir Farmana Humare Jime Hai.

Surah Qayamat Ruqu 1

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Naat Hai, Iska Shaan E Nuzul Yeh Hai Ke Huzur Syed E Alam ﷺ Par Jab Hazrat Jibrail Amin Quraan Laate, To Huzur ﷺ Ne Hazrat Jibril Se Sunane Ke Waqt Khud Bhi Padhte They, Isliye Ke Yeh Kalamat Achi Tareah Yad Ho Jaye, Sath Sath Padhne Aur Sunane Se Kisi Qadr Dushwari Hoti Thi, Rab Ta'la Ko Yeh Taklif Pasand Na Aai, Farma Dia, Aey Mehboob Aap Sunane Ke Sath Padne Ki Taklif Gawara Na Kare, Hum Ap Se Wadah Karte Hai Ke Mehj Ek Bar Suna Kar Apko Yeh Quraan Yad Bhi Kar Dege.

Isme Do Tarah Se Naat Sabit Hoti Hai, Ek To Is Tarah Se Ke Mehboob ﷺ Ki Thordi Mashqat Bhi Rab Ta'la Ko Manzoor Nahi, Dusri Is Tarah Se Ke Aaj Quraan Karim Ke Sikhne Me

Tin Qism Ke Log Shakht Koshish Karte Hai Aur Apni Umare Guzarte Hai, Ek To Hafiz Hifz Karne Me Boht Mehnat Karte Hai. Dusra Qari Qiraat Sikhne Me Mehnat Aut Janfashani Karte Hai, Tisra Ulma Ke Qurani Nikat Aur Masail Sikhne Me Umarein Guzar Dete Hai Aur Phir Alhida Alhida Ustado Se Ilm Sikhte Hai, Magar Mehboob ﷺ Se Rab Farmaya Humare Zime Hai Ke Hum Isko Ap Ke Sine Me Jamah Farma De Yani Apko Iska Hafiz Bana De. Humare Jimah Iski Qiraan Sikhna Bhi Hai Phir Humare Jima Hai Ke Is Quraan Ke Uloom Apse Bayan Farma Dey, To Yeh Tino Qism Ke Ilm Jis Me Log Umare Kharch Kare Aur Mehnat Kare Apko Bagair Taklif Farmaye Hue Diye Jayege. Phir Aur To Alhida Alhida Alhida Ustado Se Sikhe , Apko Yeh Sab Kuch Hum Sikhayege, Kitni Bardi Shaan Hai. ﷺ

Masla : Chand Shakhso Ka Ek Sath Mil Kar Buland Awaz Se Quraan Pak Ki Tilawat Karna Manah Hai (Shami) Ya To Sab Log Ahista Ahista Pardhe Ya Ek Sahab Parde Aur Baqi Log Sune.

AAYAT

عَبَسَ وَتَوَلَّى ﴿١﴾
 أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾
 وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ﴿٣﴾

Tarjumah :

Wo Tarsh Ru Ho Gaye Aur Unhone Muh Pher Lia, Is Par Ke Unke Pass Ek Nabina Hazir Hue Aur Tumko Kya Malum Shayd Ke Wo Suthhara Ho.

Surah Abbs Ruqu 1

Yeh Ayat Karima Wo Jis Ko Log Kahte Hai Ke Ataab Ke Taur Par Nazil Farmai Gayi Hai, Lekin Imaan Ki Aankh Se Dekha Jaye To Isme Mehboob Allaysallam Ki Wo Shaan Nazar Ati Hai Ke Subhanallah Sab Se Pehle Zaroori Hai Ke Iski Shaan E Nuzul Malum Ki Jaye Phir Ispar Gaur Kia Jaye Ke Is Ayat Ka Maqsad Kya Hai ?

Is Ayat Karima Ki Shaan E Nuzul Yeh Hai Ke Sardar Q Qauraish , Abu Jahal, Shaiba Utba Wagera Ki Khawaish Yeh Thi Ke Humare Waste Alhida Majlis Waiz Huzur ﷺ Muqrar Farma De Jisme Koi Garib Sahabi Sharik Na Ho, Huzur ﷺ Ne Isko Manzur Farma Lia Aur Is Ummid Par Ke Unko Hidayat Ho Jaye, To Asha'at E Islam Ho Ek Majlis Tablig Muqrar Farmai Jisme Yeh Tamaam Sardaraan Quraish Jama They Aur Huzur ﷺ Waiz Farma Rahe They ALLAH Ki Shan Ke Ek Nabina Sahabi Jinka Ism Sharif Hai Abdullah Ibne Um Maktum Hazir Bargah Hue, Chunke Yeh Nabina They Islīiye

Dekh Na Sake Ke Yeh Kya Ho Raha Hai, Aur Buland Awaz Se Arz Karne Lage Ke Ya Habibullah Jo Kuch Rab Ne Aapko Sikhaya Hai Mujh Ko Bhi Sikhaye. Is Waqt Me Inka Hazir Hona Aur Waiz Ke Darmiyan Ka Bolna Aur Is Tarah Awaz Dena Huzur E Aqdas ﷺ Nagwar Guzra , Sardaran E Quraish Chale Gaye, Huzur ﷺ Apne Makaan Me Tashriff Le Gaye, Unko Kuch Jawab Na Dia, Daulat Khana Me Jate Hi Yeh Ayat E Karima Utri Jis Me Mehboob ﷺ Se Is Tarsh Rui Ki Shikyat Ki Gayi. Magar Quraan Pak Ka Tariqa Kalam To Dekho, Yeh Nahi Farmata Ke Apne Tarash Rohi Ki, Balke Farmata Hai Ke Unhone Tarash Rohi Ki, Yani Humare Ek Mehboob ﷺ Unko Aaj Apne Ek Niyaz Mand Gulam Se Kis Qadr Se Kis Qadr Narazgi Ho Gayi. Aey Mehboob Aap Tablig E Islam Me Is Qadr Kyon Mashgul Ho Jate Hai Ke Agar Aap Ki Khidmat Me Koi Apna Gulam Aa Jaye To Ap Ko Taklif Hoti Hai.

Isko Log Samjte Hai Ke Mazallah Yeh Rab Ki Narazgi Aur Ataab Hai Apne Mehboob ﷺ Par Lekin Barde Gaor Ki Bat Yeh Hai Ke Narazi Hoti Hai Kisi Qarur Par, Yaha Yeh Batao Ke Huzur ﷺ Se Mazallah Kya Qasur Hua Ke Narazi Farmai Jaye ? Kyon Ke Aap To Tablig Ka Kaam Anjaam De Rahe They Jo Aap Ka Farz Mansabi Tha, Kya Farz Ada Karne Par Narazi Hoti Hai, Hargiz Nahi Balke Hazrat Abdullah Ibne Ume Maktum Se Tin Khatein Hui Darmiyan Guftagu Me Bolna, Niza Karke Pukarna Aur Kalam Pak Musatafa ﷺ Me Se Katna, Agar Yeh Ayat Ataab Thi To Hazrat Abdullah Ko Atab Hota Na Ke Huzur ﷺ Ko.

Shaikh Abdul Haq Mohdeesh Dehlvi Ne Madarij Un Nabuwat Me Aur Mashnvi Sharif Me Farmaya Hai Ke Haqiqat Me Yah Apne Mehboob Ke Gulaam Benawa Ki Tarafdari Hai, Ke Aey Mehboob Chunke Wp Aap Ka Niyaz Mand Hai. Isliye Humari Bargah Me Uski Khataein Bhi Maaf Hai.

Isliye Yaha Farmaya Gaya Jo Apke Ishq Wa Mohbbat Me Tariqa Guftgu Aur Duniawi Tahzib Se Bhi Bekhar Hai To Hum Sifarish Karte Hai Ke Ese Aashiqo Ke Qasur Aur Khatayein Ap Bhi Maaf Farmaya Kare, Yeh To Ek Aashiq Ki Shifarish Hai Na Ke Mehboob ﷺ Par Ataab, Warna Airaz Hoga Ke Quraan Karim Be Mauqa Aur Be Mahal Bhi Ataab Fama Deta Hai. Ab Is Taqrir Se Malum Hua Ke Yeh Ayat Paak Mehboob ﷺ Ki Shan Ko Dubala Kar Rahi Hai Ke Unke Gulamo Ki Khatein Bhi Unki Wjah Se Maaf Farmai Jati Hai, Aur Mehboob ﷺ Ko Unse Razi Kia Gaya Yeh To Gulaam Hai, Dushmano Ke Liye Farmaya Gaya ALLAH Ta'la Unko Ajaab Na Dega Kyon Ke Unme Aap Hai. (ﷺ)

Is Ayat Ke Nuzul Hone Ke Bad Huzur ﷺ Abdullah Ibne Ume Maktum Ki Izzat Farmate They, Aur Chuke Yeh Ayat Karima Zahir Me Ataab Si Malum Hoti Hai, Isliye Huzur ﷺ Hazrat Abdullah Ko Dekh Farmaya Karte They Ke Yeh Wo Hai Jin Ke Bare Me Mujhko Mere Rab Ne Atab Farmaya.

Khayal Rahe Ke Ataab Azaab, Aqaab, Me Farq Hai, Ataab To Hota Hai Mehboob Ya Farma Bardaar Bande Par Ajab Hota Par, Ajaab Hota Hai Nafarmaan Bane Par, Aqaab Hota Hai Dushman Par, Shikayat Mahboobana Ko Ataab Kah Sakte Hia Jiske Maani Hai Shikwa Shikayat.

Zaroori Hidayat :

Sahib E Tafsir Ruh Ul Byaan Ki Arbi Scan Me Ki Tafsir Me Likha Hai Ke Hazrat Ummar Farooq Radiallahu Ta'la Anho Ke Zamana Me Ek Imaam Har Namaz Me Yeh Hi Surah Pardh Karta Tha, Hazrat Umar E Farooq Ko Khabar Hui To Apne Us Imaam Ko Bula Kar Qatar Kar Dia, Kyon Ke Har Namaz Me Yeh Surah Padne Se Malum Farmaya Ke Yeh Munafiq Hai Aur

Iske Dil Me Huzur ﷺ Se Bugz Hai, Isliye Is Surat Ko Har Namaz Me Padta Hai, Jo Bazahir Atab Malum Hoti Hai Is Se Du Masle Bakhubi Wajeh Hui, Ek To Yeh Ke Quraan Bhi Bura Niyat Se Padhna Kufr Hai, Baz Log Yeh Ayat Har Jagah Padte Phirte Hai Ana Bhar Wali Agar Che Padhte To Quraan Ki Ayat Hai, Magar Niyat Hoti Hai. Huzur ﷺ Ki Ahanat Ki Wo Ayat Jin Me Huzur ﷺ Ke Darjaat Bayan Kiye Gaye Hai, Unko Har Jagah Kyon Nahi Padte. Hadees Me Kharjiyon Ke Bare Me Farmaya Gaya Hai Ke Ek Qaum Esi Paida Hogi Ke Quraan Padegei Aur Quraan Unke Gale Se Na Utarega Ya Ke Quraan Un Par Lanat Karega Wo Isi Qism Ke Log Hai.

Dusra Yeh Hai Ke Is Se Malum Hua E Baz Ayat Baaz Ayat Se Darja Afzal Hai, Ek Sahabi Har Namaz Me Qul Hua Walah Padthe They, Huzur ﷺ Ne Pucha Ke Tum Yeh Kyun Karte Ho ? Arz Kia Ke Isme Mere Rab Ke Sifaat Ka Zikr Hai, Isliye Mujhe Yeh Surah Pyari Malum Hoti Hai, Huzur ﷺ Ne Farmaya Ke Us Se Kahdo Ke Rab Ta'la Is Se Mohbbat Farmata Hai (Mishkat Kitab Ul Fazaiul Ul Quraan)

Sahib E Ruh Ul Bayan Ne Parah 5 Ayat Arbi Scan Me Farmaya Hai Ke Sifaat Aur Zaat Ki Ayat Un Ayat Se Afzal Hai Jinme Kuch Aur Zikr Hai . Lehaja Qul Wallah Tabat Se Afzal Hai Kyon Ke Qul Walah Me To Zikr Bhi Behtar, Aur Jiska Zikr Hua Wo Bhi Ala, Magar Tabat Me Ziikr To Behtar Magr Jiska Zikr Hua Yani Abu Lahab Wo Behtar Nahi To Qul Wallah Do Darja Se Behtar Hai Aur Tabat Ek Darja Hai.

Humari Is Tahqeeq Se Yeh Zaroor Malumhua Ke Jin Ayat Me Huzur ﷺ Ki Naat Baayan Hui Wo In Ayat Se Afzal Hai Ke Jinko Baaz Log Ataab Samjte Hai. ﷺ

AAAYAT

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾
وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾
وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾

Tarjumah

Mujhe Us Shehar Ki Qasam Key Mehboob Tum Us Shehar Me Tashrif Farma Ho Aur Tumhare Baap Ibrahim Ki Qasam Aur Unki Aulad Ki (Yani Tumhari) Qasam.

Surahh Balad Ruqu 1

Yeh Ayat E Karima Bhi Huzur ﷺ Ki Chamkti Hui Naat Hai, Is Me Farmaya Gaya Hai Ke Jis Ko Huzur ﷺ Se Nisbat Ho Jaye Wo Azmat Wala Hai, Yeh Ayat E Karima Hijrat Se Pehle Nazil Hui Is Me Farmaya Gaya Ke Aey Mehboob Us Shehar Makka Mukrama Ki Qasam, Magar Qasam Farmane Ki Wo Kya Hai ? Ke Tum Waha Ho, Jis Se Malum Hua Ke Makka Sharif Ko Yeh Izzat Aey Aey Pyare Tumhare Dum Se Mili.

Makka Muazmah Me Chand Khubiyah Hai. Awal To Yeh Ke Isko Hazrat Khalil Ne Basaya. Aur Is Ke Liye Duayein Ki, Dusra Yeh Ke Hazrat Ismail Ne Waha Par Parwarish Pai, Tisra Yeh Ke Waha ALLAH Ka Ghar Maujud Jo Dunia Ka Qibla Aur Bait Ul Mamur Ke Muqabil , Chotha Yeh Ke Nabi Akhir Ul Zama ﷺ Ka Jaye Maqaam.

Pehli In Batein To Makka Mukrama Me Bad Hijrat Bhi Maujud Rahi, Magar Chothi Bat Na Rahi , To Ayat Me Farmaya Gaya

Ke Us Shehar Ki Qasam Farmana Un Wajud Se Nahi Balke Tumhare Qadam Ki Barkat Se Hai.

Masla : Fuqah Ka Isme Itfaq Hai Ke Huzur ﷺ Ki Qabar E Anwar Ka Wo Hisa Jo Jism E Paak Se Mila Hua Hai Khana E Kabba Aur Arsh E Azam Se Bhi Jayda Afzal Hai. Dekho Shami Kitab Ul Hajj Aur Madarij Wagera Aur Isme Bhi Itfaq Hai Ke Khana E Kabba Madina Munawara Ki Basti Se Afzal Hai, Agar Ikhtlaaf Isme Hai Ke Shehr Madina Munawara Aur Makka Mukrama Ka Shehar Shehr Madina Se Afzal Kyon Ke Waha Hajj Hota Hai, Waha Ahr Ek Naik Amal Ka Sawab Ek Lakh Ke Barbar Hai, Aur Maina Pak Me Har Ek Amal Ka Sawab Pachas Hazraar Ke Barbar Aur Isko Hazrat Khalil Ne Abad Kia Aur Iske Liye Duayein Ki, Magar Hazrat Imaam Malik Radiallahu Ta'la Anho Farmate Hai Ke Shehar E Madina Taiba Makka Muazmah Se Afzal Hai, Dekho Iski Puri Behas Nasim Ul Riyaz Sharah Shifa Sharif Qazi Ayaz Me.

Hazrat Imaam Malik Radiallahu Ta'la Anho Ke Chand Dalail Hai, Ek To Yeh Hi Ayat Jis Se Malum Hua Ke Hazrat Jaha Tashrif Farma Ho Wo Jagah Afzal Hai, To Hijrat Se Pehle Makka Mukrama Afzal Tha Aur Bad Hijrat Madina Paak. Dusra Yeh Ke Makka Mukrama Me Farsh Walo Ko Hajj Hota Hai, Aur Mdina Pak Me Arsh Wale Farishto Ka Hajj Hota Hai 70 Hazar Subah Aur 70 Sham Ko Malaika Roza E Pak Me Hazir Hote Hai Aur Usko Gher Kar Salat O Salam Padte Hai (Mishkat Baab Ul Karamat)

Phir Makka Mukrama Me Hajj To Sal Me Ek Bar Hota Hai Magar Madina Munawara Ka Hajj To Farishte Karte Hai, Wo Har Roz Subah Se Sham Tak Aur Sham Se Subah Tak Makka Mukrama Me Har Naiki Ka Sawab Ek Laakh Ha To Har Badi Ka Gunah Bhi Ek Laakh Hai, Yani Wo Jagah Jamal Wa Jallal

Ki Hai. Magar Madina Paak Me Mehz Jamaal, Ke Naiki Ka Sawab To 50 Hazar Ki Barbar Aur Badi Ka Gunah Sirf Ek Hi Badi Ke Barbar, Wo Bhi Agar Baqi Rahe, Warna Ummid Hai Ke Huzur ﷺ Ki Shafa'at Se Maaf Ho Jaye. Ala Hazrat Ne Khub Farmaya

Aasi Bhi Hai Chahite Yeh Taiba Hai Zahiro

Makka Nahi Ke Janch Jaha Khair O Shar Ki Hai

Aur Jo Farmaya Gaya Ke Makka Mukrama Me Har Naiki Ka Sawab Ek Laakh Ke Barbar Aur Madina Me Pachas Hazar, Yeh To Tha Sawaab Magar Agar Darja Maqbuliyat Dekha Jaye To Madina Pak Ki Ek Ek Raqat Makka Mukrama Ki 50 50 Hazar Raqato Ke Barbar Hai, Makka Mukarama Ko Khalil Ullah Ne Abaad Kia, Magar Madina Pak Ko Habibullah Ne Abad Kia, Makka Mukrama Ke Liye Khalils Ne Dua Ki Magar Madina Pak Ke Liye ALLAH Ke Mehoob ﷺ Ne Dua Farmai Ke Is Madina Me Makka Mukrama Se Dogni Barkatein Aur Rahmatein Nazil Farma Aur Makka Mukrama Me Beshak Khana E Kabba Aur Maqaam E Ibrahim Aur Zamzam Aur Arfaat Aur Mina Wagera Hai, Magar Madina Paak Me Wo Dulah Hai Jinke Dum Se Sari Baraat Hai.

Hote Kaha Khalil O Bina Kabba O Mina

Laulak Wale Sahbi Sab Tere Ghar Ki Hai

Agar Madina Ke Dulah Na Hote To Na Khalilullah Hote Na Kabba, Na Arfaat, Na Mina, ﷺ Yeh To Tha Ikhtlaaf Imaamo Ka , Iska Faisla Kyon Ho Sab Se Mubarak Faisla Wo Hai Jo Ala Hazrat Quds Sira Ne Farmate Hai.

Taiba Na Sahi Afzal Makka Hi Barda Zahid

Hum Ishq Ke Bande Hai Kyon Baat Bardai Hai.

Dusri Jagah Farmate Hai

Kabba Dulhan Hia Roza E Athar Nai Dulhan

Yeh Rashk Aaftab Wo Gairat Qamr Ki Hia

Dono Bani Anili Sanjili Dulhan Magar

Jo Pike Paas Hai Wo Suhagan Kunwar Ki Hai

Sar Sabz Wasal Yeh Hai Siya Posh Hija Da

Zahir Dopato Se Hai Jo Halaat Jigar Ki Hai

Kabba Muazmah Me Har Chiz Siya Rang Ki Hia, Kabba Muazmah Ke Pathar Kabba Sharif Ka Gilaf, Sang E Aswad Garz Ke Har Chiz Siya Rang Ki Hai Aur Madina Paak Ki Har Chiz Sabz Rang Ki Hai, Sare Madina Pak Me Sabja, Roza Pak Ka Rang Sabz, Gilaaf Sabj, Aur Siya Rang Hajr Me Hota Hai Aur Sabz Wisal Me Madina Pak Ko Dulah Ka Wisaal Aur Kabba Muazmah Ko Dulaha Ka Firaag Hai,

Latifa Ala Hazrat Quds Sira Ne Ek Shair Likha Hai

Gaur Se Sun To Raza Kabbe Se Ati Hai Sada

Meri Aankho Se Mere Pyaare Ka Roza Dekho

Iska Matlab Yeh Hai Ke Khana E Kabba Ka Parnala Ko Kahte Hai Mijaab E Rehmat Bilkul Roza E Rasool ﷺ Ke Samne Hai, Aur Agar Kisi Ki Dukaan Gali Me Hoti Hai, To Wo Lab Sadk Ek Hath Lakdi Wagera Ka Lagakar Is Par Likha Hai Ke Fulah Chiz Ki Dukaan Saamne Se Chale Aao To Farmate Hai Ke Kabba Ka Parnala Wo Rahbari Karne Wala Hath Hai Ke Aey Sahibo ! Hajj To Kar Lia Lekin Is Hajj Ko Qabul Karane Ke Liye Shafih E Muznabiyin Ki Bargah Me Chale Jao, Dekho Wo Hare Gumbad Me Aram Farma Rahe Hai. ﷺ

Tafsir Ruh Ul Bayan Me Likha Hai Ke Waald Se Murad Hazrat Ibrahim ﷺ Aur Wald Se Murad Huzur ﷺ Yani Un Baap Ki Aur Un Farzand Ki Qasam. Aur Yeh Bhi Hai Ke Waalid Se Murad Huzur ﷺ Aur Wald Se Murad Huzur ﷺ Ki Ummat Hai. Jaisa Ke Khud Hadees Pak Me Aya Hai Ke Aey Musalmano ! Main Tumhare Liye Mishl E Waalid Ke Ho, Isliye Unki Paak Biwiyah Musalmano Ki Walida Hai, Inta Yeh Bhi Ho Sakta Hai Ke Walid Se Murad Huzur ﷺ Ho Aur Malid Se Murad Aap Ke Ahle Bait Yani Aulad E Pak Ho, To Is Se Huzur ﷺ Ke Nasb Ki Azmat Sabit Hui. Hadees Pak Me Hai Ke Qayamat Ke Din Koi Nasb Aur Koi Sabab Kam Na Ayega. Siwaye Humare Nasab Aur Sabab Ke (Sabab Se Murad Hai Sarali Rista) Dekho (Shmai Jild Awal Behas Gusal E Maayat) Isiliye Farooq E Azam Radiallahu Ta'la Anho Ne Hazrat Fatimah Zahra Ki Sahibgzadi Umme Kulshum Se Nikah Kia Take Unko Do Tarah Huzur ﷺ Se Rista Ho Jaye, Ek To Aap Huzur ﷺ Ke Khusr Hai, Dusra Aap Fatimah Zahra Ke Damad Radiallahu Ta'lah Anho.

Rahi Yeh Tahqeeq Ke Huzur ﷺ Ke Aal Kon Hai, Aur Kitni Qism Ke Hai, Durood Pak Me Aal Se Konsi Aal Murad Hai Wo Humare Fatwa Me Dekho.

AAAYAT

وَالضُّحَىٰ ﴿١﴾
 وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾
 مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
 وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾
 وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرَضَىٰ ﴿٥﴾

Chasht Ki Qasam, Aur Raat Ki Qasam Jab Wo Parda Dale Ke Tum Ko Tumhare Rab Ne Na Chordha , Aur Na Makru Jana, Aur Beshak Tumhare Liye Pichli Se Behtar Hai Aur Beshak Qarib Hai Ke Tumhara Rab Tumko Itnaa Dega Ke Razi Ho Jaoge.

Ad-Duha Ruqu 1

Yeh Puri Surat Kya Hai, Mehboob ﷺ Ki Naato Ka Khazana Hai Agar Iski Tafsir Ki Jaye To Daftar Chaiye Kuch Ikhtsar Ke Sath Arz Karta Hun, Huzur ﷺ Qabul Farmaye Aameen

Is Surat Ka Shaan E Nuzul Yeh Hai Ke EK Dafa Kuch Roz Ke Liye Wahi Ana Ruk Gayi, To Kufaar Makka Ne Bataur E Tamkhr Ke Kaha Ke Mehboob ﷺ Ko Unke Rab Ne Chordh Dia, Aur Unse Naraz Ho Gaya, Un Bedeenon Ke Jawab Me Yeh Surat Nazil Hui Jis Me Rab Ne Qasam Ke Sath Farmaya Ke Maine Apne Mehboob Ko Na Chordha Aur Na Main Un Se Naraz Huwa, Magar Lutf Yeh Hai Ke Kaha Tha Kufaar Ne , Magar Jawab Dia Huzur ﷺ Ko Ke Aey Pyaare Falah Falah Chizo Ki Qasam Tumhare Rab Ne Tumko Na Chordha, Na Bura Jana, Awal To Yeh Hi Ek Ala Darja Ki Naat Hai.

Ab Chahsht Aur Ra Se Kya Murad Hai ? Is Me Mufsrin Ke Chand Qaul Hia, Ek To Yeh Ke Chasht Yani Dopehar Se Murad Wo Duper Hai Jabke Hazrat Musa Allaysallam Maujizo Me Jadugaro Par Galib Aye Aur Jadugar Sajde Me Gire, Jisko Quraan Karim Ne Bayan Farmaya, Arbi Scan Me Aur Raat Se Murad Mairaj Ki Rat Hai, To Mani Yeh Hue Ke Us Doper Aur Meraaj Ki Rat Ki Qasam, Dusra Qual Yeh Hai Ke Doper Se Murad Rukh E Mustafa ﷺ Hai Aur Rat Se Muraad Apke Gaisu E Paak Hai Yani Aapke Chehra Anwar Kii Qasam Jo Mishl Roshandaan Ke Hai, Aur Apke Un Mubarak Gaisu Ki Qasam Jo Kabhi Kabhi Is Aftaab Par Mishl Rehmat Ke Badal Kiye Pardh Jate Hia, Yaani Apke Chehre Pak Par Aapke Gaisu Chupate Hai (Ruh Ul Bayan Wa Tafsir Khazaan Ul Irfaan)

Na To Apko Rab Ne Chordh Aur Na Naraz Hua, Kyon Ke Aap Mehbob Aur Bhala Mehboub Bhi Chordhe Jate Hai.

Masla : Chasht Ki Namaz Sunnat Hai Aur Iska Waqt Jab Se Shuru Hota Hai Ke Aftaab Buland Aur Garam Ho Jaye, Aur Zawaal Par Khatam Ho Jata Hai, Aur Is Namaz Me Ya To Do Raqat Hai Ya Char Ek Salam Se Akhitar Pehli Se Behtar Hai, Iski Do Tafsirein Ki Gayi Hai. Ek To Yeh Ke Duniase Akhirat Apke Liye Behtar Hia Kyon Ke Yeh Baz Badguh Dushman Bhi Hai Aur Us Waqt Koi Badgau Na Hoga. Sab Par Aap Ki Izzat Ka Zahoor Hoga, Huaz E Kausaur, Shafa'at , Maqaam Mahmuud Garz Ke Tamaamtar Kamalat Isi Din Zahir Kiye Jayege. Aur Yeh Bhi Mani Ho Sakte Hai Ke Har Pichli Sa'at Aap Ke Liye Agli Sa'at Se Afzal Hai Yani Apko Har Aan Aur Har Sa'at Taraqi Hi Taraqi Hai Aur Apki Izzat Wa Azmat Bardhti Hi Jayegi Aur Aap Ka Rab Is Qadar Dega Aap Razi Ho Jayege.

Yeh Ayat Un Naimato Ko Shamil Hai Jo Deen Wa Dunia Me Ata Farmaye Gayi Ya Ata Farmai Jayegi.

Zamana Hayat Zahiri Me Mulko Me Fatah Hona, Sahaba E Kiram Ke Zamana Me Fatuhat Hona, Mashriq Se Magrib Me Islam Ka Phailna Aur Apki Ummat Ka Tamaam Ummato Se Afzal Hona, Aur Apke Maujizaat Ka Izhar Hona Isi Tarah Akhirat Me Shafa'at ,Hauz E Kausar Wagera Ka Hona Sab Hi Is Me Dakhil Hai.

Muslim Sharif Me Hai Ke Ek Bar Huzur ﷺ Ne Ro Ro Kar Ummat Ke Liye Duayein Farmai Hazrat Jibrail Ko Hukm Hua Ke Humare Mehboob Se Pucho Rone Ka Kya Sabab Hai ? Jibrail Ne Aakar Dariyafat Farmaya, To Irshad Hua Ke Ummat Ka Ghum Humko Rulata Hai, Rab Ka Irshad Hua Ke Jibrail Tum Mehboob Se Kah Do Ke Hum Tumko Tumhari Ummat Ke Bare Me Razi Kar Lege, Yani Itna Bakhshhege Ke Tum Razi Ho Jaoge.

Dusri Hadees Pak Me Hai Huzur ﷺ Ne Is Ayat Ko Sun Kar Farmaya Ke Jab Tak Mera Ek Ummati Bhi Dozakh Me Rahe Main Razi Na Hoga. (Tafsir E Khazan Ul Irfaan)

Latifa

Tamaam Log To Rab Ko Razi Karne Ki Hazar Koshishein Karte Hai, Magar Mehboob ﷺ Ki Wo Shaan Hai Ke Rab Ta'la Unko De De Kar Manaata Hai. ﷻ

Huzur ﷺ Ke Walidain Majidain Ki Bakhshish Bhi Is Me Shamil Hai Ye Nahi Ho Sakta Ke Farzand Jannat Me Aur Walidain Jahannum Me. Iski Puri Behas Hum La Ja Kum Me Kar Chuke Hai.

AAAYAT

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٤﴾

Tarjumah

Aur Tumhe Apni Mohbbat Me Khud Rafta Paya To Apni Rah Di

Surah Al Duha Ayat 7

Is Se Pehle Wali Ayat Me Aa Chuka Hai

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٥﴾

Kya Humne Tumko Yatim Na Paya, Phir Apko Jagah Di, Iska Matlab Yeh Ek To Yeh Bayan Kia Gaya Hai Ke Huzur ﷺ Ki Wiladat Pak Se Pehle Aapke Walid Majid Hazrat Abdullah Ta'la Wafat Pachuke They Aur Phir Apki Parwarish Ki Abu Talib Zimedat Bane. Dusra Ma'ani Yeh Hai Ke Apko Daur E Yatim Yani Baish Qimat Moti Paya, To Apko Apne Qarib Me Jagah Inayat Farma Di Kyon Ke Qimati Moti Pas Hi Rakha Jata Hai.

Ab Farmaya Ke Apko Daal Paya, Iski Boht Si Tafsirein Hai Daal Ke Ma'ani Gumrah Ho Sakte Hi Nahi Dekho Humari Kitaab Qahr Kibriyah Munkirin E Ambiyah Is Ke Chand Mani Ki Gaye Hai Ek To Yeh Ke Ap Humari Mahabbat Me Ese Khud Rafta They Ke Apko Apne Darjaat Ki Apne Nafs Ki Khabar Na Rahi Thi, To Humne Apko Is Darja Se Taraqi De Kar Suluk Dia, Is Se Malum Hua Ke Jazba E Suluk Afzal Hai.

Hazrat Yusuf Allaysallam Ke Bhaiyon Se Jab Yaqub Allaysallam Ne Farmaya Ke Mujhko Yusuf Allaysallam Ki Khushbu A Rahi Hai To Unhone Arz Kia Khuda Ki Qasam Ap To Apni Isi Puraani Warfatgi Me Hai, Yaha Zalal Ke Mani Gumhari Nahi Ho Sakte, Balke Mohbba Me Az Khud Rafta Wahi Ma'ani Yaha Bhi Hai, Ya Yah Ma'ani Hai Ke Ek Waqt Aap Is Ilmi Kamalat Se Mausuf Na They, Aap Ko Makaam Wama Yaqun Ka Ilm Dia Gaya Aur Tamaam Malum Batein Apko Bata Diye, Aur Gaib Ke Asrar Apko Khol Diye (Tafsir Ruh Ul Bayan Wa Khaaan Ul Irfaan)

Tisra Yeh Ka Daal Us Pani Ko Kahte Hai Jo Doodh Me Mil Jaye, To Ma'ani Hue Ke Aap Kufaar Me Ghire Hue They Aapko Galib Kar Dia.

Chotha Yeh Ke Zubaan Arbi Me Zaal Is Darkhat Ko Kahte Hai Jo Jungle Me Akela Aur Nihayat Uncha Ho Jis Ko Log Dur Se Dekh Kar Rasta Malum Kar Le To Yeh Ma'ani Hue Ke Hum Na Aapko Mulk Arab Me Bismil Aur Un Safaat Me Akela Paya To Aapki Wajh Se Logo Ko Hidayat Kar Di, Huda Ka Maf'ul Qaum Hai

(Madarij Ul Nabuwat Jild Awal Baab Saum)

Pachwa Yeh Ke Ek Bar Bachapan Sharif Me Huzur ﷺ Hazrat Halima Dai Se Gum Ho Gaye, Boht Mehnat Aur Mushqat Ke Bad Abu Jahal Ne Apko Paya, Aur Abdul Mutlib Tak Pohchaya, To Ma'ani Yeh Hue Ke Hum Na Apko Ladkpan Me Guma Hua Paaya To Logo Ko Aap Ki Rah Dikhai Di.

Chhatha Ma'ani Yeh Hai Ke Humne Apko Gumraho Me Paya Yani Jis Qaum Me Apne Parwarish Pai Unme Ab Tak Kisi Ko Bhi Nabuwat Ka Noor Na Pohchta Tha, Us Qaum Ko Hidayat

Par Rakha, Warna Be Ilm Qaum Me Ilm Kis Tarah Ho Yani Agar Hum Apko Masoom Paida Na Faramte To Ap Kis Tarah Hidayat Par Rahte.

(Ruh Ul Bayan)

Satwa Ma'ani Yeh Hai Ke Shab Mairaj Me Apko Apni Sifato Se Nawakif Paya To Aapko Apni In Sifato Se Khabar Dar Kar Dia, Ta Ke Humari Bargah Me Akar Un Se Humari Hamd Kare.(Madarij) Aur Boht Se Ma'ani Ho Sakte Hai.

Masla : Ambiyah E Kiram Gumrahi Aur Kufr Se Humesa Masoom Hote Hai, Jo Koi Unko Nabuwat Se Pehle Ya Nabuwat Ke Bad Kisi Aan Me Kaafir Gumrah Mane, Wo Khud Bedeen Hai, Hazrat Adam Allaysallam Ne Paida Hote Hi Kalma Taiba Saaq Arshj Par Likha Hua Parda Lia. Hazrat Isa Allaysallam Ne Paida Hote Hai Farmaya Ke Main ALLAH Ka Banda Hun Aur Nabi Aur Sahib E Kitaab Hun Apni Walida Majida Ki Ita'at Karne Wala Aur Namaz Ka Qaim Karne Wala Hun. Hazrat Ibrahim Allaysallam Ne Zubaan Kholte Hi Apni Walida Aur Chacha Ko Aur Apni Qaum Ko Tauheed Ka Sabaq Padaya. Jab Yeh Hazrat Ladakpan Sharif Me Aarifbillah Ho To Konsa Waqt Unki Gumrahi Ka Ho Sakta Hai.

Isi Tarah Huzur ﷺ Ne Paida Hote Hi Sajda Farmaya, Apni Ummat Ke Liye Dua E Magfirat Aur Khabar Di Ke Hum Dunia Me Zahir Hone Se Pehle Nabi They To Phir Gumrahi Kaisi ?

Rab Karim Ne Farmaya Tumhare Mehboob Kabhi Gumrah Na Hue Isliye Yaha Daal Ke Wo Ma'ni Karne Hoge Jo Humne Bayan Kiye.

Garz Ke Surah Ul Duha Sharif Puri Huzur ﷺ Ki Naat Sharif Hai ﷺ .

AAYAT

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

Al-Inshirah Ayat 1,2,3

Tarjumah

Kya Humne Tumhara Sina Kushada Na Kia, Aur Tum Par Se Tumhara Bozj Utar Lia Jisne Tumhari Pith Todi Thi.

Yeh Puri Surah Bhi Huzur ﷺ Ki Nato Ka Guldasta Hai , Awal Ayat Me Farmaya Gaya Ke Humne Tumhara Sina Kushada Kar Dia. Sina Kushada Karne Ke Chand Ma'ni Mufsin Ne Bayan Kiye Hai, Ek To Yeh Ke Is Se Murad Hai Ke Sina Paak Ko Chaak Farmaya, Ke Tin Bar Hazrat Jibrail Ne Huzur ﷺ Ka Sina Paak Chak Kia, Aur Is Se Dil Mubarak Ko Nikal Kar Shadar Aab E Zamzanm Se Dhoya, Ek To Jabke Aapki Umar Sharif 5 Sal Thi Aur Aap Dai Halima Ke Han Parwarish Paa Rahe They Iska Pura Waqiah Kutub E Tarikh Me Dekho Aur Dusra Jab Wahi Ki Ibtida Ki Gayi Aur Tisra Shab E Mairan Me Jibrail Ne Sina Se Naaf Tak Ke Hisa Ko Chira Aur Hazrat Mikail Ek Tasht Bhar Zamzam Ka Pani Laye Aur Jibrail Amin Ne Dil Mubarak Ko Is Se Doya. Dusra Tashat Noor Ma'arfat Aur Hikmat, Noor Imaan Ka Bhara Tha Is Ko Huzur ﷺ Ke Qalb Me Lauti Dia, Lekin Is Shaq Sad (Sina Chirne) Me Kisi Qism Ki Taklif Na Hui Thi.

Dusra Yeh Ke Is Se Murad Hai Sina Kushada Karna Ke Noor Nabuwat Aur Asraar ILLAHIYAH Aur Uloom E Gaib Ka Wo Sina Paak Hamil Ban Sake, Warna Har Dil Me Yeh Bardasht Nahi, Yaha Tak Ke Is Sina Me Ilm E Gaib Aur Ilm Shadat Sham Gaye.

Tisra Yeh Ke Aapka Sina Paak Is Qadr Waish Banaya Ke Dunia Se Taluq Khuda Se Gafil Nahi Karta Aur Rab Se Alaqa Se Dunia Se Bekhabar Nahi Hone Deta Yani Ek Hi Waqt Me Puri Tarah Se Rab Se Bhi Taluq Rakhte Haui Aur Dunia Se Bhi Bekhabar Nahi Hote Warna Dunia Dari Se Admi Din Se Gafil Ho Jata Hia Aur Deendar Duniadari Ki Khabar Nahi Rakhte, Yeh Huzur ﷺ Sina Paak Hai Jo Har Taraf Mutwajah Hai.

Aaj Qabar E Anwar Me Bhi Kya Luft Hai, Rozana Karodo Durood Pak Pohchte Hai, Unko Mutwajah Ho Kar Sunana Malaika Salato Salam Padte Hai, Unki Taraf Mutwajah Farman A, Tamaam Ummat Ke Bure Aur Ache Amaal Paish Hone Unki Shfa'at Farmana, Phir Rab Ta'la Se Bhi Raaz Wa Niyaz Phir Tamaam Alam Me Rab Ki Naimatein Taqsim Farmana, Garz Ke Ek Jaan Paak Hai Aur Fikr E Jahan - ﷺ

Bojh Utarane Ke Yeh Ma'ani Hai Ke Pehle Humesha Dil Mubarak Gunahgar Ummat Ke Ghum Me Gumgin Rahta Tha, Phir Huzur ﷺ Se Tab Ta'la Ne Wada E Magfirat Farma Kar Taskin De Di, Baz Mufsinin Farmate Hai Ke Makka Mukrama Me Shirk Aur But Parsti Hue Dil Paak Ko Taklif Hoti Thi Aur Isko Rokne Par Bazahir Qudrat Na Thi Bad Me Apko Waqt Ata Farmai Ke Tamaam Arab Se Butparsti Ko Dur Farma Dia Aur Khana E Kabba Ko Bhuto Ki Najasat Se Paak Farma Dia Aur Bhut Parsato Ko Khuda Parasat Bana Dia. ﷺ

AAyat

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٢﴾

Surah Alam Nashr Ayat 4

Tarjumah

Aur Humne Tumhare Liye Tumhare Zikr Ko Buland Kar Dia.

Yeh Ayat Karima Bazahir To Mukhtsar Si Hai Magar Is Ke Ek Ek Kalma Me Jis Qadr Naat E Mehboob Hia Iske Bayan Se Zubaan Wa Qalam Qasir Hai , Sirf Char Tarah Is Se Naat Pak Bayan Karta Hu.

Rifa'at Ke Ma'ani Rab Tala Ne Is Bulandi Ko Apni Taraf Nisbat Kyon Di, Ke Humne Apka Zikr Uncha Kar Dia Aur Lak Yani Tumhare Liye Kyun Jayda Farmaya Aur Huzur ﷺ Ke Zikr Se Kya Murad Hai ?

1 Rifat Ke Ma'ani Hai Bulandi, Raf'ana Ke Mani Hue Humne Uncha Kar Dia Aap Ka Zikr, Is Uncha Karne Ke Ma'ani Me Boht Si Gunjaish Hai, Awalan To Eh Tamaam Bardo Ke Zikr To Zamin Par , Magar Mehboob ﷺ Ka Charcha Zamin Par Bhi Aur Asmaan Par Bhi, Jannat Me Bhi.

Farsh Wale Teri Shoqat Ka Ulum Kya Jane

Khushrawa Arsh Pe Udta Hai Pharera Tera

Shayer Ka Khyal Sab Se Uncha Udta Hai, Magar Jaha Ke Shayar Ka Khayal Bhi Na Pohch Sake Wo Martaba Hai Muhammad Ur Rasoolallah ﷺ Hazrat Hasaan Farmate Hai

Maine Apne Kalaam Se Mehboob ﷺ Taarif Na Ki Balke Zikr E Paak Se Apne Kalaam Ko Qabil E Taarif Bana Lia.

Dusra Is Tarah Ke Har Jagah Dekho Jaha Rab Ka Naam Waha Mehboob Alaysallam Ka Naam Paak, Kalma, Azaan, Namaz Al Tiyyat, Khutba Wagera Tisra Is Tarah Ke Quraan Me Aur Ambiyah Ka Zikr Unke Paak Naamo Se Aur Syed Ul Ambiyah ﷺ Ka Zikr Aur Nida Ache Ache Aausaaf Se.

Chotha Is Tarah Barde Barde Naam Aur Dunia Se Ese Gaye Ke Unka Naam Bhi Mit Gaya Magar Na Mita To Unka Charcha Logo Ne Unka Zikr Band Karne Ki Boht Koshish Ki , Bidat Kaha, Shirk Ke Fatwe Lagaye Magar Wo Khud Mit Gaye, Huzur ﷺ Ka Zikr Na Mit Saka, Rab Ne Huzur Se Wada Farmaya Tha

Pachwa Is Tarah Se Sare Malika Aur Nabiyon Se Aap Par Durood O Salam Padwaya Gaya.

Chhate Is Tarah Ke Mishaq Ke Din Sare Nabiyon Ne Apka Kalma Pada Wagera Wagera.

2 Bulandi Ko Apni Taraf Isliye Nisbat Kia Ke Izzat Milti Hai Kamba Se, Kisi Ko Daulat Se Kisi Ko Kisi Khass Din Me Paida Hone Se Kisi Ko Kisi Ki Wajh Se Magar Humare Mehboob Ko Kisi Se Izzat Nahi Mili, Balke Sab Ko Unse Izzat Mili, Aur Unko Unke Rab Ne Izzat Di, Isiliye Aapki Wiladat Paak Na To Jumuah Ko Hui Na Shamba Ko Aur Na Itwaar Ko Aur Na Mangal Ko Kyon Ke Jumuah To Islam Ka Muazam Din Hone Wala Tha, Aur Shamba Yahudion Ka Itwar Isaiyon Ka Aur Mangal Mushrikin Ka , Do Shamba Ko Wiladat Hui Ta Ke Is Din Ko Huzur Se Izzat Mili.

Is Tarah Ramzan Wagera Kisi Mash'hur Mahina Me Wiladat Na Hui, Balke Rabi Ul Awal Me Hui Take Is Mahine Ko Huzur ﷺ Se Izzat Mile Niz Apki Wiladat Bait Ul Muqdas Me Na Hui Ke Koi Kahta Chunke Wo Nabiyon Ka Shahr Hai Isliye Is Jagah Paida Hone Se Apki Izt Bad Gayi Aur Na Kisi Sar Sabz Mulk Me Wilaadat Hui Ke Koi Shair Karne Ko Jaye Aur Ziyarat Bhi Kar Aaye, Balke Makka Mukrama Arab Ka Khushk Mulk Aapki Wiladat Ke Liye Muntkhab Kia Gaya, Phir Makka Sharif Me Apako Na Rakha Ke Koi Shakhs Apki Ziyarat Hajj Ke Tufail Na Kare, Balke Madina Paak Me Rakha Gaya Ke Ziyarat Sarkar Ke Liye Alhida Safar Karo Kabba Ki Taraf Bhi Namaz Isi Liye Hoti Hai Ke Mehboob Ne Isko Qibla Bana Dia Iski Sharah Hum Dusre Sipara Me Kar Chuke Hai.

Isliye Pehle Bait Ul Muqdas Ko Banaya, Aur Phir Kabba Ko Agar Pehle Hi Kabba Muazmah Qibla Hota To Mehboob ﷺ Ki Yeh Shaan Zahir Na Hoti.

Haq Yeh Ke Dunia Wa Akhirat , Dozakh Wa Jannat Momin Wa Kafir Balke Shaitan Bhi Unhi Ki Rifa'at Zikr Ke Liye Banaye Gaye Ke Momin To Unke Gee Gaye, Kufaar Unka Zikr Roke To Zikr Ki Aur Bhi Isha'at Ho, Jannat Me Unke Farma Bardar Jaye Aur Dozakh Me Unke Dushman Thuns Diye Jaye, (Dekho Rab Ne Shaitan Ko Ilm Wa Adab Taqrib, Sab Kuch Dekar Ek Sajde Ke Inkar Se Marduud Kia, Ise Buland Karke Niche Giraya, Take Qayamat Tka Ke Ulma Sufi Mashaikh Abid, Aarif, Ibrat Pakde, Ke Is Bargah Ki Beadabi Se Sara Kia Karaya Akarat Jata Hai, Sajda Adam Dar Asal Noor E Muhammadi Ko Sajda Tha.

Admi Apni Banai Hui Chiz Khud Bigaad Sakta Hai Magar Rab Ki Banai Chiz Kisi Ke Bigaade Nahi Bigadti Gas Wa Chiraag Admi Bacha Sakta Hai, Kyon Ke Unhe Admiyon Ne Hi Roshan

Kia Tha, Lekin Chaand, Surat Kisi Ki Phunk Se Nahi Bujte Kyon Ke Rab Ke Roshan Kiye Hue Hai Huzur ﷺ Rifa'at Ko Apni Taraf Nisbat Farma Kar Bataya Ke Tumhari Bulandi Kisi Makhlug Ki Taraf Se Nahi Mehaz Humari Ata Hai Lehaja Tumhe Koi Nicha Nahi Kar Sakta, Balke Jo Tumhe Nicha Karna Chahega Wo Khud Nicha Ho Jayega, Aur Jo Tumhara Charcha Karega Uska Dunia Me Charcha Ho Jayega. Rafana Ko Mazi Farma Kar Yeh Bataya Ke Tumhari Bulandi Aaj Hi Nahi Boht Pehle Ki Hai, Aur Mazi Ko Mutlaq Farma Kar Irshad Farmaya Ke Tumhari Bulandi Guzishat Ke Qurb Wa Bad Ki Qaid Se Azad Hai. Har Zubaan, Tumhari Aan Ban Shan Aur Shaan Ala Rahi Haq To Yeh Hai Ke Ya Mazi Wa Haal Mustaqbil Faqat Samjane Ke Liye Hia Warna Unki Bulandi Jab Se Hai Jab Na Mazi The Na Mustqbuil Yani Zaman Se Pehle Unhe Bulandi Mili.

3 Lak Isliye Pada Gaya Ke Jis Se Malum Ho Ke Bulandi Aur Rutba Aapki Milk Kar Dia Gaya Ke Jis Ko Aap Buland Farmaye Wo Buland Ho Jaye, Aur Jisko Huzur ﷺ Dhikar De Usko Dono Jahan Me Kahi Bhi Panah Na Mile Isko Chand Mishale Hai.

Awalan Admin Har Jagah Safar Karte Hai Magar Unki Koi Izzat Nahi , Magar Jaha Safar E Hajj Kia, Ke Haaji Ban Gaye Aur Unki Izzat Ho Gayi. Dusra Ye Azma Kar Dekha Hai Ke Mumbai Se Jo Jahaz Arab Ko Jata Hai Hajjiyon Ko Lekar , Uspar Is Qadr Hujum E Ashiqan Hota Hai Ke ALLAHU Akbar, Aur Iski Esi Izzat Ke Landon Jane Wale Aur Peric Janewalo Ke Jahazo Ki Wo Izzat Nahi, Abu Jahal, Abu Lahab, Isi Tarah Hazrat Abhu Huraira Radiallahu Ta'la Anho Ke Naam Unke Walidain Ne Kuch Aur Rakhe They Magar Sarkar Ne Unko Aur Khitab Diye Walidain Ke Rakhe Hue Naam Gum Ho Gaye Wahi Naam Mash'hiur Ho Gaye Jo Ke Huzur Se Mile

They, Dunia Me Hazaaro Maa Baap Guzre Magar Jis Qadr Naam Ke Aamina Khatun Aur Hazrat Abdullah Ka Balke Unke Sare Khandan Ka Dunia Me Roshan Hua Kisi Ma Ka , Kisi Baap Ka Esa Na Hua, Dunia Me Hazaro Nabi Aur Saikdo Sahife Aaye, Magar Un Paigambaro Aur Unh Kitabo Kiye Naam Duna Me Roshan Hue Jinko Huzur ﷺ Ne Roshan Kar Dia.

Hazrat Mariyum Ko Yahudio Ne Tohmat Lagai, Magar Mere Aqa Ne Unki Pakdamani Bayan Farmai, Tamaam Dunia Unki Asmat Ka Khutba Pad Rahi Hai, Garz Ke Jo Unka Ho Gaya Usko Ajmat Mil Gayi ﷺ Jo Shakhs Unke Zikr Ko Rokna Chahe Wo Haqiqat Me Rab Se Ladai Karta Hai.

Aqal Hoti To Khuda Se Na Larai Lete

Yeh Gataye Use Manzur Badaana Tera

AAAYAT

وَالْعَصْرِ ﴿١﴾
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

Surah 'Asr Ayat 1,2

Tarjumah

Us Zamana E Mehboob Ki Qasam Beshak Insaan Zaroor Nuqsaan Me Hai

Is Ayat Karima Me Bhi Huzur ﷺ Ki Sarih Naat Hai Is Me 'Asr Ki Qasam Farmai Gayi Hai 'Asr Ke Chand Ma'ani Mufsin Ne Bayan Farmaye, Ek To Waqt 'Asr Yani Rab Ul Izzat Ne Namaz E Asr Ya Waqt E Asr Ki Qasam Farmai Jis Se Malum Hua Ke Tamaam Namazo Me Namaz E Asr Zayda Takidi Hai, Isi Ko Namaz Wusti Kahti Hai, Dusre Yeh Ke Mutlqan Zamana Ki Qasam, Tisra Yeh Ke Huzur ﷺ Zamana Paak Qasam Jis Se Malum Hua Ke Rab Ta'la Ne Aap Ki Jagah Ki , Aap Ke Umar Sharif Ki, Aap Ke Zamana Pak Ki Qasam Farmai.

Khayal Rahe Ke Huzur ﷺ Ke Zamana Se Murad Ya To Aapki Zahiri Hayat Ka Zamana Hai Ya Apki Nabuwat Ka , Nabuwat Ka Zamana Ta Qayamat Tak Hai, Kyon Ke Aapka Deen Mansukh Nahi , Isiliye Huzur ﷺ Farmate Hai Ke Hum Aur Qayamat Mishl E Mili Hui Do Ungliyon Ke Hai, (Mishkaat)

Khutba Jumuah Me Bhi Ek Molvi Sahab Delhvi Ki Jamah Masjeed Me Fatiah De Rahe Thy Ke Kisi Ne Kaha Fateah Dena Mithai Par Bidat Hai, Unhone Kaha , Bidaat Kise Kahte Hai ?

Matraz Bola Ke Jo Kam Huzur ﷺ Ke Zamana Me Na Ho Molvi Sahab Ne Farmaya Ke Yeh Tumhare Bawa Ka Zamana Hai ? Yeh Bhi To Huzur Hi Ka Zamana Hai, Balke Haqiqayt Yeh Hai Azaazal Ta Abad Huzur Hi Ka Zamana Hai. ﷺ

AAyat

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

Surah Kausar Ayat 1

Tarjumah :

Aey Mehboob Humne Aapko Beshumar Khubiyah Ata Farmai

Yeh Ayat Karima Bhi Huzur ﷺ Ki Sarih Naat Sharif Hai Iski Shaan E Nuzul Yeh Hai Ke Huzur ﷺ Ke Farzand Hazrat Ibrahim Ya Hazrat Qasim Ka Wisal Hua To Aas Ibne Ibne Wail Ne Apni Qaum Se Kaha Ke Main Is Waqt Us Abtar Ke Pass Se Aa Rha Ho (Abtar Arab Me Usko Kahte Hai Jiski Nasl Khatam Ho Jaye)

Yeh Is Malun Ka Kalma Huzur Anwar ﷺ Ke Gaush Mubarak Me Pohch To Sarkar ﷺ Ko Sadma Hua. Is Sadma Ko Dafah Farmane Ke Liye Yeh Ayat Karima Nazil Hui, Jis Me Yeh Farmaya Gaya, Ke Aey Mehboob Aap Kisi Ki Bakwas Se Gamgin Kyun Hote Hai Humne Aapko Kausar Ata Farma Dia. Is Se Malum Hota Hai Ke Bargah E ILLAHI Me Huzur ﷺ Ki Wo Azmat Hai Ke Agar Koi Bhi Apko Taklif Pohchane Ki Behuga Koshish Kare To Rab Ta'la Usko Dafah Farmata Hai.

Kaushar Ke Chand Mane Hai, Kausar Boht Khubiyah Aur Boht Zikr, To Matlab Yeh Hua Ke Kafir Samje Ke Aapka Naam Apki Mazkur Aulad Se Chalta. Ab Wo Na Rahi To Naam Na

Chalega. Unka Yeh Khayaal Galat Hai Zikr Iska Baqi Rahta Hai Jisko Hum Baqi Rakhe, Humne Apka Charcha Qayamat Tak Ke Liye Baqi Rakh Dia.

Khayaal Rahe Ke Rab Ta'la Ne Duniawi Samaan Ko Qalil Farmaya Magar Jo Huzur ﷺ Ko Dia Wo Kashir Nahi Akshir Nahi Balke Kausar Hai, Kausar Ke Mani Hai Boht Hi Jayda, Rab Talah Ne Apne Liye Farmaya Arbi Scan Me Huzur Ke Liye Arbi Sca Me

Malum Hua Ke Rab Ki Azmat Tak Kisi Ka Khayal Nahi Pohcha Sakta, Isi Tarah Rab Ne Jo Huzur ﷺ Ko Dia, Wo Sab Ke Andaza Se Jayda Hai.

Aaj Dekh Lo 1400 Baras Ke Aras Me Aulad Wale Takht Wa Taaj Wale Sha Wa Gada Har Tarah Ke Log Guzr Gaye Magar Kisi Ka Naam Na Chala Agar Naam Raha To Mehboob ﷺ Ka Ya Jis Ko Mehboob ﷺ Ne Chamka Dia.

Na Ziyad Ka Wo Sitam Raha Na Yazid Ki Wo Rahi Jafa

Jo Raha To Naam Husain Ka Jise Zinda Rakhti Hai Karbala

Ya Kausar Se Murad Hai Jayda Yani Agar Che Aap Ke Farzand Salbi Koi Zinda Na Rah Gaya, Magar Aapki Sahibzadi Fatimah Zahra Se Aapki Nasal Is Tarah Chalai Jayegi, Ke Qayamat Tak Baqi Rahegi, Aaj Bhi Dekh Lo Ke Fazal Wa Karam Se Sadaat Har Jagah Milte Hai Aur In Sha ALLAH Qayamat Tak Baqi Rahege.

Tisra Ma'ani Hai Hauz E Kausar Ye Hi Mani Hadees Pak Me Irshad Farmaye Gaye Yani Humne Apko Hauz E Kausar Dia. Ke Jis Ka Paani Sehad Se Jayda Mitha, Aur Doodh Se Jayda

Safed Hoga, Jo Koi Ek Bar Piyega Wo Kabhi Payasa Na Hoga, Mirqaat Me Likha Hai Har Nabi Ko Hauz Diye Gaye Hai, Jis Se Ke Wo Apni Ummato Ko Pani Pilayege Magar Huzur ﷺ Ko Jo Hauj Dia Gaya, Uska Naam Kausar Hai, Jo Sab Haujo Se Barda, Aur Uska Paani Sab Se Jayda Afzal Aur Ala Aur Laziz Hai.

Ya Kausar Se Murad Alam Kasrat Hai Yaani Ma Siwa ALLAH Sara Alam Aapko Dedia, ALLAH Jiska Rab Hai. Huzur ﷺ Uske Malik Hai.

Khaliq E Kul Ne Aapko Malik E Kul Bana Dia

Dono Jahan Me Aapka Qabza Wa Ikhtiyar Hai

Is Ke Liye Humari Kitaab Saltnat E Musatafa Dekho.

Ya Murad Kausar Se Hai Ummat E Kasir To Matlab Yeh Hua Ke Agar Che Jismani Farzand Aapke Wafat Kar Gaye Magar Apko Ruhani Aulad Se Yaani Ummat Is Qadr Di Jayegi Ke Kisi Ko Is Qadr Na Di Gayi, Chunahe Nasf Jannat To Huzur ﷺ Ki Ummat E Bharegi, Aur Nasf Baqi Ambiyah Ki Ummato Se.

Nukta :

Ek Sawaal Hota Hai Ke Agar Kausar Se Murad Hauj Hai To Phir Yeh Surat Sharif Is Kafir Ka Rad Kis Tarah Bani Ke Wo To Kah Raha Tha Ke Aapki Aulad Na Rahil, Jo Ab Mila Ke Humne Apko Hauj Kausar Dia. Jawab Yeh Hai Ke Matlab Iska Yeh Hai Ke Ye Aur Iski Tarah Dusre Kufar Aj To Jo Chahe Wo Tanz Wagera Kar Le, Ek Din Ayega Jabke Aap Kausar Par Jalwagar Hoge , Tab Yeh Tamaam Log Aapke Madah Khawa Aur Naat Goh Ban Jayega Agar Che Is Waqt Unki Madah

Gauhi Kuch Kaam Na Ayegi Yani Jo Log Aaj Is Qism Ki Behuda Batein Kar Rahe Hai Kal Apki Tarif Karege.

Tambiyah : Is Surat Ke Akhir Me Farmaya Gaya Tum Abtar Hai Yaani Iski Nasl Khatam Hai, To Sawal Yeh Hota Hai Ke Aas Ibne Wail Jisne Yeh Kalma Malun Baka Tha, Wo To Sahib E Aulad An Tha Wo Abtar Kaha ?Jawab Iska Yeh Hai Ke Ya To Murad Abtar Se Tamaam Khubiyon Se Mehrum, Ya Matalb Yeh Hai Ke Iski Aulad Ko Imaan Ki Hidayat De Di Jayegi Jis Ki Wajh Se Is Bap Aur Iski Aulad Me Deeni Ikhtlaaf Ho Jayega Aur Deeni Ikhtlaaf Maut Ki Tarah Hota Hai , Isiliye Musalmaan Ki Mairas Wa Janaza Wa Dafan Kafan Iska Kafir Baap Ya Kafir Aulad Nahi Kar Sakti Aur Esa Hi Hua Ke Iske Farzand Hazrat Umar Wa Ibne Aas Jalil Ul Qadr Sahabi Hue.Garz Ke Ye Surah Bhi Nat Sarkar Hai. ﷻ

AAYAT

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

Me Bhi Huzur ﷺ Ki Naat Hai, Wo Is Tarah Ke In Dono Surato Ki Shan Nuzul Yeh Hai Ke Ek Shakhs Labaid Ibne Asim Yahudi Aur Uski Ladkiyon Ne Huzur ﷺ Par Jadu Bahut Jarbdat Kia, Lekin Iska Asr Huzur ﷺ Ke Jism Paak Aur Zahiri Aaza Par Hua, Dil Aur Aqal Aur Aitqaad Par ALLAH Ke Fazal Se Koi Asar Na Hua Chand Roz Ke Bad Hazrat Jibrail Amin Aaye Aur Arz Kia Ke Ek Yahudi Ne Aap Par Jadu Kia Hai Aur Jadu Ka Samaan Fulah Kuwein Me Pathar Ke Niche Dab Dia Hai, Huzur ﷺ Ne Hazrat Ali Radiallahu Ta'la Anho Ko Us Kuwein Par Bheja. Unhone Uska Paani Nikaal Kar Pathar Uthaya, To Us Pathar Ke Niche Kajur Ke Ghabe Ki Theli Nikli, Is Theli Me Huzur ﷺ Ke Baal Sharif Jo Kangi Se Nikle They Aur Huzur ﷺ Ki Kanji Ke Chand Dandane Aur Ek Daura Kamaal Ka Chila Jis Me Gayara Garein Lagi Hui Thi Aur Ek Maum Ka Putla Jis Me Gayra Suiya Chubhi Thi Nikle, Jis Ko Huzur ﷺ Ki Khidmat Me Paish Kia Gaya.

Us Waqt Rab Ul Alamn Ne Yeh Dono Suratein Nazil Farmai, Jin Me Yeh Gayara Ayatein Hai. Surah Falaq Me 5 Ayat, Surah Naas Me 6 Har Ek Ayat Ke Padne Se Ek Ek Girah Khulti Jati Thi. Yaha Tak Ke Un Tamaam Ayato Ke Padne Par Tamaam Gire Khul Gayi Aur Huzur ﷺ Bilkul Tandurast Ho Gaye. (Tafsir Khazaan Ul Irfaan)

Is Se Hasb E Zail Masail Asbit Hue.

1 Huzur ﷺ Ki Shaan Aali Bargah E ILLAHI Me Is Qadr Buland Hai Ke Kisi Elaaj Ya Aur Zaroorat Ke Waqt Apko Kisi

Tabib Ya Hakim Ke Pass Tashrif Le Jaane Ki Zaroorat Nahi Balke Rab Ul Alamin Aapki Har Zaroorat Ka Mutkafil Hai Aap Tamaam Alam Ke Tabib Mutlaq Hai, Apka Hakim Kon Hota, Ap Sabke Hajatmand Hai, Aur Aapko Siwa E Rab Ke Kisi Ki Hajat Nahi ﷺ.

2 Huzur ﷺ Ko Rab Ul Alamin Ne Ilm Adyaan Ke Elawa Ilm E Abdaan Yani Elaaj Mualba Tabyan Aur Tamam Uloom Ata Farma Diye Isiliye Kahi Sabit Nahi Hota Ke Huzur ﷺ Ne Apni Kisi Marzs Me Kisi Tabib Se Mashwarea Lia Ho Ya Kisi Se Ilm Tib Hasil Farmaya Ho.

Lekin Hadees Ki Kitabo Me Jaha Duayein Ke Baab Banaye Gaye, Waha Hi Dawao Ke Baab Banaye Gaye Hai, Jin Me Wo Dawayein Tahrir Kiye Jo Huzur ﷺ Manqul Hai. Bukhar Me Jade Me Ya Falah Falah Marz Me Falah Dawa Istemaal Karni Chaiye. Yeh Aur Baat Hai Ke Humare Mulk Ke Logo Ko Mizaj Ke Farq Ki Wajh Se Unme Se Baz Dawayein Muwafiq Na Ho Huzur ﷺ Ne Na Kisi Se Tib Sikhi Na Kisi Se Talim Hasil Ki Magar Phir Tamaam Dawao Ke Naam Unke Tariqa Istemaal Unke Fawaid Wagera Is Tariqa Se Irshad Hua Farmaye Ke Buh Ali Sina Aur Aflatun Ki Tababatein Is Par Qurbaan.

3 Is Par Se Yeh Bhi Malum Hua Ke Jadu Ka Asr Ambiyah E Kiram Ke Dil Aur Aqal Par Nahi Ho Sakta, Han Jism Pak Par Ho Jata Hai, Aur Yeh Shaan E Nabuwat Ke Khilaaf Nahi, Akhir Talwar, Zahr, Zaharlie Janwar Ka Asar Bhi Unke Mubarak Jismo Par Hota Hai Isi Tarah Giza Aur Paani Wagera Fayda Pohchate Hi Hai, Isi Tarah Yeh Bhi Qudrati Tasir Hai Is Ka Zahir Hona Nabuwat Ki Shaan Ke Khilaaf Nahi.

Baz Log Kahte Hai Ke Asa E Musa Ke Muqable Me Jadu Ne Shikat Khai, Huzur Par Kyon Asr Ho Gaya ? Ap ﷺ To Musa Allaysallam Se Afzal Hai, Iska Jawab Yeh Hai Ke Waha Jadu Ka Maujiza Se Muqala Tha. Yani Maujiza Asa E Musa Galib Raha, Yaha Kisi Maujaze Se Muqabla Na Tha, Niz Is Jadu Ne Bhi Musa Allaysallam Ke Khayaal Par Asar Dala Arbi Scan Me.

4 Is Se Malum Hua Ke Bimariyon Aur Jadu Aur Nazar Bad Wagera Ko Dafah Karne Ke Liye Duayein Aur Quraan Kki Aayato Par Pardh Kar Dum Karna Durusat Hai, Isi Tarah Tawiz Wagera Jaiz Hai (Dekho Shami)

Jin Mantaro Me Shirkiyah Kalme Ho Ya Kisi Aur Zubaan Ke Jis Se Ma'ani Ki Humko Khabar Na Ho Ke Un Me Shirkiyah Batein Ho Ya Ke Nahi, Un Se Elaaj Karna Haram Hai, Isi Tarah Tawizo Me Quraani Ayat Ka Khun Se Likhna Ya Khilaaf Tartib Likhna Ya Ke Tawiz Me Likh Kar Pao Ya Jute Me Bandhna Ya Is Par Jute Marna Haram Hai Ke Isme Huruf Ki Tauheen Hai.

Masla : Taweiz Par Aur Isi Tarah Ke Dum Karne Par Ujrat Lena Jaiz Hai. Agar Che Quraan Ki Ayat Bhi Likhkar Dey Ya Surah Quraani Pardh Kar Hi Dum Karey, Ke Yeh To Ek Tarah Ka Elaaj Hai (Dekho Mishkaat Aur Shami Jild Awal Wagera) Garz Ke Dono Suratein Naat E Mustafa Hai. ﷺ

AAYAT

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

Tarjumah Sab Tarifein ALLAH Ko Hai Jo Malik Hai Saare Jahano Ka.

Surah Fateah Ayat 1

Is Surat Pak Me ALLAH Ki Hamd Aur Bando Ko Dua Ki Talim Hai. Magar Is Me Huzur ﷺ Ki Bhi Ala Darja Ki Naat Hai , Isliye Ke Al Hamd Me Agar Alif Wa Laam Ko Istgarqi Liya Jaye To Ma'ani Yeh Hoge Ke Sari Tarifein ALLAH Hi Ki Hai Yani Dunia Me Jo Bhi Kisi Ki Tarifein Kisi Waqt Kare, Kisi Naimat Ke Sukriyah Me Kare Wo Dar Haqiqat Khuda Ki Hi Hamd Hogi, Jis Me Jo Kuch Khubi Hai Wo ALLAH Hi Ki Di Hui Hai. Chiz Ki Taraif Haqiqat Me Iske Banane Wale Ki Taarif Hai. Dusra Ma'ani Yeh Bhi Ho Skate Hai Ke Wo Khass Tarif ALLAH Ki Hai Alif Laam Ahadi Ho, Konsi Tarif ALLAH Ki Hia Jo Ke Huzur ﷺ Ke Muh Se Ada Ho, Ya Unke Sikhane Se Koi ALLAH Ki Hamd Kare To Matlab Yeh Hoga Ke Khawa Hamd E ILLAHI Koi Bhi Kare , Magar Maqbul Hamd Wahi Hai Jo Ke Mehboob Kare Ya Mehboob Ke Batane Se Koi Kare ﷺ

Ruh Ul Bayan

Isliye Aaj Agar Sari Umar Kufaar Khuda Ki Tarif Kare Bilkul Qabul Nahi , Kyon Ke Unhone Hamd Maqbul Na Ki Jo Ke Huzur ﷺ Ki Batai Hui Thi, Aur Isiliye Qayamat Ke Din Liwa E Hamd Huzur Hi Ko Dia Jayega.

Hadees Sharif Me Warid Hai Ke Rab Ta'la Humko Apni Khass Khass Khass Hamdo Se Itlah Dega Jin Se Main Hamd E ILLAHI Karuga, Garz Ke Dunia Me Unhi Ki Hamd Maqbul Aur Akhirat Me Bhi , Isliye Huzur ﷺ Ka Nam Pak Hai Ahmad Yani Apne Rab Ki Boht Hamd Farmane Wale, Aur Rab Ka Naam Hai Mahmud Yani Mehboob Ka Mahmood ﷺ. Ya Is Ayat Ke Mani Yeh Hai Ke Hamd Kamil To ALLAH Hi Ki Hamd Hai. Yani Tamaam Makhloq Humare Habib Tarif Magar Jaisy Chahe Waisi Nahi Kar Sakti. Kamil Hamd Mehboob ﷺ Ki Wo Hi Hai Jo Ke ALLAH Ne Ki Isliye Huzur ﷺ Ka Naam Pak Hai Muhammad. Tarif Kiye Hue Kis Ke ? ALLAH Ke, Aur ALLAH Ta'la Ka Naam Pak Hai Hamid, Tarif Farmane Wala Kiski Apne Muhammad Ki. ﷺ

Ab Is Ayat Pak Se Jis Qadr Naat E Paak Do Alam ﷺ Ki Sabit Hui, Wo Zahir Hai, Isi Tarah, Is Surat Ki Har Ayat Se Huzur ﷺ Ki Naat Sharif Zahir Ho Rahi Hai.

AAyat

إِنْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Surah Fatiah

Humko Sidha Rasta Chala. Unka Rasta Jin Par Tune Ahsaan Kia.

Yeh Ayat Karima Bhi Huzur Anwar ﷺ Ki Naat Sharif Hai, Is Me Musalmano Ko Talim Hai Ke Yeh Dua Mango, Ke Khuda Wand Humko Sidha Rasta Chala, Wo Unka Rasta Hai Jinpar Tune Ahsan Farmaya.

Sidha Rasta Deen E Islam Hai Aur Deen E Islam Pairwi E Mustafa ﷺ Ka Naam Hai, Bad Me Is Ki Tasrih Bhi Kar Di Wo Ke Rasata Wahi Hai Jis Par Mun'am Alayhim Chale Hai, Aur Sab Se Barda Jin Par ALLAH Ne Inaam Farmaya Wo Huzur Hi Hai ﷺ TO Rab Ne Musalmano Ko Yeh Talim Di Ke Tum Humse Yeh Dua Manga Karo Ke Khuda Wand Humko Apne Mehboob ﷺ Ke Qadam Chalne Kki Taufiq Ata Farma Aur Isi Par Qayam Rakh Aur Isi Par Khatma Nasib Farma Aameen Ya Rabul Alamin.

Akhir Me Banda Gunahgar M Rehmat E ILLAHI Ka Umidwar Aur Ahmad Yar Arz Pardaz Hai Aur To Apni Apni Tahriro Aur Tasnifo Ko Kisi Badhshah, Nawab, Daulatmand Ki Khidmat Me Pais Karke Inaam Ke Talabgar Hote Hai, Yeh Faqir Benawa Apne Tute Phute Lafzo Ko Apne Dono Jahan Ke Sache Shehnsha Bekasho Ke Malja Mawa , Mehboob E Rabul Alamin, Shafih Ul Mujnabiyin, Ahmad Mujtaba, Muhammad

Musatafa ﷺ Ki Bargah Me Paish Karta Hai Aur Ummidwar Qabul Hai Aur Yeh Bhi Arz Karta Hai Ke

Tumhare Saikdo Humse Gada Hai

Humara Aap Hi Ek Asra Hai

Yeh Bhi Khayal Rahe Ke Nazrin Yehh Na Samje Ke Quraan Karim Me Sirf Is Qadr Ayat Hi Naat Ki Hai Balke Quraan Ki Ek Ek Ayat Huzur ﷺ Ki Naat Hai Aur Jin Se Saaf Taur Par Naat Sharif Sabit Hai. Wo Bhi Aur Boht Ayaat Hai (Jaise Arbi Scan Me Dekhe Ayat) Magar Ikhtsar Ko Mad Nazar Rakhte Hue Inhi Ayat Sharifa Par Iktfa Kia Gaya Hai.

IS KITAB KA ROMAN URDU TARJUMA MUKAMMAL HUA,

ALLAH TAALA ISE QABOOL FARMAYE AUR ISE HUMARE LIYE AAKHIRAT ME NAJAAT KA ZARIYA BANA DE

AAMIN BIJAHIN NABIYYIL AMEEN SALLALLAHO TAALA ALAIHI WASALLAM

BOOK BY :

Mufti Ahmad Yar Khan Naimi

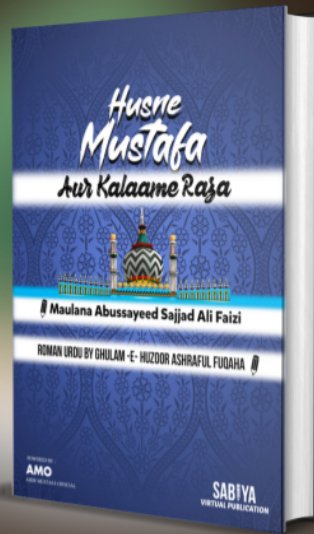
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